

READ AND DO JUSTICE.

PROOF OF PROPHET MOHAMMAD,  
FROM THE HOLY BIBLE,  
AND  
THE WAY TO PARADISE FOR ETERNAL LIFE.

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THE STRANGE STORY OF  
KORAH, DATHEM AND ABIRAM,  
*Number, Chap. XVI accounted for.*

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Old ballads sing of Chevey Chase,  
Beneath whose rueful shade ;  
Full many a valiant man was slain,  
And many a widow made.

But I will tell of one much worse,  
That happ'd in days of yore ;  
All in the barren wilderness,  
Beside the Jordan shore.

Where Moses led the children forth,  
Call'd Chosen tribes of God ;  
And fed them forty years with quails,  
And ruled them with a rod.

A dreadful fray once rose among,  
These self-named tribes of I am ;  
Where Korah fell, and by his side,  
Fell Dethan and Abiram.

An earthquake swallowed thousands up,  
And fire came down like stones ;  
Which slew their sons and daughters all,  
Their wives and little ones.

'Twas all about old Aaron's thythes,  
This murdering quarrel rose ;  
For thythes are worldly things of old,  
That lead from words to blows.

A Jew of Venice has explained,  
In the language of his nation ;  
The manner how this fray began,  
Of which here is translation.

There was a widow old and poor,  
Who scarce herself could keep ;  
Her stock of goods was very small,  
Her flock one single sheep.

And when her time of shearing came,  
She counted much her gains ;  
For now, said she, I shall be blest,  
With plenty for my pains.

When Aaron heard the sheep was shear'd,  
And gave a good increase ;  
He straitway sent his thything man,  
And took away the fleece.

At this the weeping widow went,  
To Korah to complain ;  
And Korah he to Aaron went,  
In order to explain.

But Aaron said, in such a case,  
There can be no forbearing ;  
The law ordains that thou shalt give,  
The first fleece of thy shearing.

When lambing time was come about,  
This sheep became a dam ;  
And bless'd the widow's mournful heart,  
By bringing forth a lamb.

When Aaron heard the sheep had young,  
He staid till it was grown ;  
Then he sent his thything man,  
And took it for his own.

Again the weeping widow went,  
To Korah with her grief ;  
But Aaron said, in such a case,  
There could be no relief.

For in the holy law 'tis writ,  
That whilst thou keep'st the stock ;  
Thou shalt present unto the Lord,  
The firstling of the flock.

The widow then, in deep distress,  
And having nought to eat ;  
Against her will she killed the sheep,  
To feed upon the meat.

When Aaron heard the sheep was killed,  
He sent and took a limb ;  
Which by the holy law, he said,  
Pertained unto him.

For in the holy law 'tis writ,  
That when thou killest a beast ;  
Thou shalt a shoulder and a breast,  
Present unto the preast.

The widow then worn out with grief,  
Sat down to mourn and weep ;  
And in a fit of passion said,  
The devil take the sheep.

Then Aaron took the whole away,  
And said, the law record ;  
That all and each devoted thing,  
Belongs unto the Lord.

The widow went among her kin,  
The tribes of Israel rose ;  
And all the widows, young and old,  
Rull'd Aaron by the nose.

But Aaron called an earthquake up,  
And fire from out the sky ;  
And all the consolation is—  
The Bible tells a lie.

## INTRODUCTION,

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There is no dispensation on the face of the earth but vindicates its entire suitability to the human nature; no religion but traces its descent from the very Author of this vast immeasurable world; no belief but warrants its truthfulness by attempting to mask its apparent incomprehensibility by assuming the guise of mystery and secret; no system but proclaims that a better one to just fit in the sinuosities of the mind never existed nor will ever exist; no opinion but promulgated with a perfect certainty of its soundness; no line of action but promised to be the only right criterion. On the other hand there is nothing that seems to bear the stamp of truth, but it has been pronounced to be a false and baseless hypothesis; nothing said but it has been gainsaid; nothing done but it has been undone; nothing, in short, whether right or wrong, but it has been contradicted. This kind of opposition to what is seemingly right would, as it might appear at the outset, annihilate that thing, and it would be no longer right if it were not borne by a verdict of the majority. Mohammanism and Christianity are the two forms of religion that have the largest number of followers; those following Christianity are reckoned to be much more than those following Mohammanism. The extent of Mohamman lands is quite insignificant as compared with the Christian lands of Europe and America. Attempts at conversion into Christianity are much more extensive than those for conversion into Mohammanism. But in spite of all this the number of the true believers in Christianity is *much smaller* than that of the true believers in Mohammanism. Americans are known as Christians, but there are very few of them, excepting the minor factor of missionaries that can be properly called Christians, the majority of the inhabitants of that continent being no more than a set of pagans, unbelievers or atheists. The more they are scientists or philosophers, the more they abhor the present Christianity, which frightens away their methodical understandings by presenting to them the dark and mystic doctrines of the Trinity, the more so when the Trinity is proclaimed to involve Unity, the two apparently conflicting doctrines. But Mohammanans, though numerically few, are almost all true Mohammanans. The more they are scientists and philosophers,

the more they like and love their religion. Thus the majority is for the Mohammadan Unity, which is purely Unity, and not for the Christian Trinity which is a heterogenous compound of Trinity and Unity. A man embracing a new religion would adopt Mohammadanism rather than the present Chistianity; for Chistianity when calling a man to adopt it, thus addresses him:—"Do not hesitate if thou dost not clearly understand me; embrace me at first, and then thou shalt see that I will suit thy mind;" Mohammadanism, on the other hand says to him:—"Think of me well before thou adoptest me; try me and test me, and if thou seest that I suit thy mind and thy mind is satisfied, then, and only then, embrace me."

In its attempts for conversion, Christianity speaks from behind a screen of attirements other than its own beauty, while Mohammadanism uncovers its simple face and presents nothing but its own beauty to bespeak for itself. These attempts on the part of Christianity are mostly attended with failure; while those on the part of Mohammadanism, though comparatively much less, are always crowned with brilliant success. Even the present Christianity itself does not in any way deny the prophethood of Mohammad, and this treatise, mainly intended to show that the Bible contains several predictions about the advent of a prophet, who will be the last of the series of prophets, and will stand at the very head of them—namely, the prophet Mohammad, blessed be his name.

## IN THE NAME OF THE MOST MERCIFUL GOD.

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See Koran chap. 7 Alaraf. God says to prophet Mohammad: Say, O men, verily I am the messenger of God unto you all, unto him belongeth the kingdom of heaven and earth—there is no God but he: he giveth life and canseth to die. Believe therefore in God and his apostle the illiterate prophet, who believeth in God and his word and follow him that ye may be rightly directed. Again in Chap 3 of Imran, God says to Mohammad: Say O ye who have received the scriptures, come to a just determination between us and you, that we worship not any except God and associate no creature with him, and that no one of us take the other for lords beside God. But if they turn back, say, bear witness that we are true believers. Again in the same chap. of Imran, God says to prophet Mohammad. O! ye who have received the scriptures why do ye clothe truth with vanity, and knowingly hide the truth. In Chap. 61, Battle Array, (Saf) God says to prophet Mohammad. “And when Jesus, the son of Mary, said, O children of Israel, verily I am the apostle of God sent unto you confirming the law which was delivered before me and bringing good tidings of an apostle who shall come after me and whose name shall be Ahmad. Again in chap. 7, Alaraf, God says to Mohammad. Who shall follow the apostle, the illiterate prophet, whom they shall find written down with them in the law and the gospel, he will command them that which is just and will forbid them that which is evil and will allow unto them as lawful the good things which were before forbidden and will prohibit those which are bad; and he will ease them of their heavy burden and of the yokes which were upon them. And those who believe in him and honour him, and assist him and follow the light which hath been sent down with him, shall be happy. Again in chap. 5, entitled the table. God says to prophet Mohammad. “They are certainly infidels, who say, God is the third of three for there is no god besides one God; and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers. Again in chap. 112 entitled the declaration of God’s unity, God says to Mohammad: God is one God, the eternal God, he begetteth not neither is he beggotten, and there is not any one like unto him. Again in chap. 4, entitled Woman, God says to Mohammad: They (Jews) have said: Verily we have slain Christ Jesus the son of Mary the apostle of God,



yet they slew him not neither crueified him, but he was represented by one in his likeness and verily they who disagreed concerning him were in a doubt as to this matter and had no sure knowledge thereof but followed only an uncertain opinion. They did not really kill him : but God took him up unto himself, and God is mighty and wise. Again in this chap. God says to prophet Mohammad : Yet he who doth evil or injureth his own soul, and afterwards asketh pardon of God, shall find God gracious and merciful. Again chap. 3 entitled the family of Imran, God says to prophet Mohammad: " Say, We believe in God, and that which hath been sent down unto us, and that which was sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus, and the prophets from their Lord ; we make no distinction between any of them, and to him are we resigned. Whoever followeth any religion other than Islam, it shall not be accepted of him ; and in the next life he shall be of those who perish. All the above matters have been clearly proved in the subsequent pages of this book on the authority of the Holy Bible. As Christians invite the believers in Islam to Christianity, this cannot be from the facts stated above, for the Mohammadans do already believe in all their prophets, and the books which got down to them. It is said by Jesus in John chap. 17, ver. 3. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. But as the followers of Christ do not believe in prophet Mohammad, as they are, I understand, enjoined to believe in him, and bring on the contrary arguments detrimental to the Mohammadan faith, I wish to prove to them and to open their eyes to the claim of the ministry of the prophet Mohammad on the authority of the Bible. For this religion was taught first by Moses, and then by Jesus, and then by Mohammad. Thus when Islam can be proved by Bible, it is useless for any one to comment upon it. For, if they do so, they comment upon the Bible only. Islam is proved by Torát (the law book of Moses), Psalms, and Gospels, and books of other prophets. Then it asserts its claims to every one and he only can be a true believer who respects the last prophet, just as he can be truly loyal to all governors, who respect and honor their last successor. As prophet Moses and his book was believed and followed when it came down to him from God, but when Jesus Christ came he said, John VI, 47. Mark I, 16. " He only shall be saved, who will believe in him and his Gospels : also in John XV. 22 Jesus says. If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin—in like manner by the coming of prophet Mohammed those who believe him not have become

sinful, and can be saved through his means. Therefore pray to one God only who has made Heaven and Earth, Sun and Moon, Tree and Stone, Fire and Water, God and the Devil Air, Animal, &c., and no one is like unto him and the way to him is one. Men should therefore seek to know him by reason, and save his soul from being cast into hell. For in John XII, 25, Jesus says about the importance of this. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Again in Matt. 2 XVI, 26, Jesus says, "For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? Know ye therefore all the prophets sent by God to be true and believe in the last prophet Mohammad, and obey the commandments of the Koran, whereby salvation will be obtained and get paradise for your dwelling. Again, man has to live a short life here, and has to die sooner or later, and has to rise again one day, and to be judged by God on that day, when repentance, weeping and gnashing of teeth will be of no avail, and he shall have to remain in everlasting fire.

### PROPHECY I.

See John chap. 16, 7-14, Jesus Christ says, "O! Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will prove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me. Of righteousness, because I go to my Father and ye see me no more. Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you.

My friends, the news which Jesus Christ gives above of the comforter who is to come after him is taken from the Greek Bible. We have therefore the word comforter "parakalit," and in Arabic we have "farakalit." I think therefore that the Aarabic "farkalit" which means Ahmed, that is, much praised, should have been parakalit in Greek which also means Ahmed, and not as parakelet meaning comforter. For the Greek parakalit is more likely to be changed into "farakalit" in Arabic. From this I think that this news is about Mohammad, and if any one desires to assure himself of the meaning of the word "parakalit" may look for it in a Greek or English Dictionary and a slight change in a word is not unusual because in the Bible the whole word is changed—see Old Hebrew

Testament. And in this Bible also words are changed of which I give one or two examples. See Deuteronomy 18, 15. Moses says; A prophet will be raised up from midst of thee and thy brethren and this is written: Acts 3, 22 of thy brethren. Det. 18, 19, Acts 3, 23, are differently written: destroyed required it thine, Malachi chap. 3-1. My way before me, thy before thee Matthew 11.10. Again some say that the news, which Jesus Christ gave of the comforter refers to verses 3 and 4 of the Acts of the Apostles chap. 11, containing the information "that there appeared unto them cloven tongues like as of fire, and it sat upon each of the disciples, and they were filled with the Holy Ghost and began to speak as the Spirit gave them utterance." This is not accepted, for in no place has Christ said that his disciples will have after him cloven tongues like as of fire and be filled with the Holy Ghost. But see John's First Epistle chapter IV. verses 1 to 6, there the expression Spirit of truth means a prophet. Again Jesus Christ says above that if he will not go no comforter will come. By this it appears that one who has not come before is to come after Jesus. This one who was expected to come, came in the person of prophet Mohammad. "For the Holy Ghost has come upon many men before." See Luke chapter I. 41-67. Elizabeth and Lacharias were filled with the Holy Ghost, and in chapter III, 22, Jesus Christ is also filled with the Holy Ghost. And in John, chapter XX. 22, Jesus Christ himself filled his disciples with the Holy Ghost. This information, therefore, of the Holy Ghost for the comforter whom Jesus wished to send after him cannot be accepted. Again, the Holy Ghost has performed no works which Jesus has said the comforter will do, for he judged not any one, nor proved him guilty, nor showed any one a way, nor informed of the new thing to come, nor glorified Jesus Christ, nor told what he would hear, nor showed anything of Jesus Christ. Now, all the things which Jesus said the comforter would do have been done by the prophet Mohammad. For see Koran. He proved guilty those who did not believe in Jesus Christ, and punished them, verified the going of Jesus Christ into heaven, and showed the way to God, and told the things to come; glorified Jesus Christ, and like him became prince of the world and judge, and from the place of sunrise to sunset he spread his religion. Judge ye and consider ye well therefore, and believe in the prophet Mohammad, for it will be of no avail to weep and gnash one's teeth at judgment for they shall be hurled into hell, there to endure eternal torments as Jesus said in John, chapter XII, 48.

#### PROPHECY II.

See Deuteronomy, chapter XVIII. 15, the Lord thy God will raise up unto thee a prophet from the midst of



thee, of thy brethren, like unto me. This information given by Moses is applied to Jesus Christ by his disciples, for in the Acts chapter VII, 37, and III, 22, it is. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear. Again in Deuteronomy, chapter XVII. 17. 22. The Lord said unto Moses, they have well spoken, that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord and if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath it presumptuously; thou shalt not be afraid of him.

My friends, the information which Moses has given above concerning a prophet like himself to come, relates to prophet Mohammad, for Jesus Christ was not like prophet Moses. Therefore it cannot be accepted that the information given above by Moses concerns Jesus Christ. Again, Moses hath said that a prophet will be raised up from the midst of thy brethren, who are Arabs. For the Israelites and Arabs have descended from one common stalk, viz., from one father and two different mothers. The Israelites are the descendants of Isaac, the Son of Sarah, the wife of Abraham; and the Arabs are the descendants of Ishmael, the Son of Hagar, the wife of Abraham, and prophet Mohammad has sprung from Ishmael; therefore the above information of Moses does not concern Jesus, for if it does, then Moses would have used the words, out of thee, and not as he has used, out of thy brethren. Again many prophets have risen from Israel. They are not considered as the one of whom Moses informed. How is then Jesus to be accepted as the one of whom Moses informed? From this also it cannot be accepted that the above information of Moses concerns Jesus Christ. Again, Moses was the servant of God and a prophet, and Jesus Christ is said to have been God and the Son of God. Again, Jesus Christ is not the son of any one brother of Israel: Jesus Christ is begotten without a father, as prophet John hath said in verse 9, chapter 13, that have we not Abraham to our father, God can raise up

children unto Abraham out of stones. From this also the above information of Moses is not applicable to Jesus. Again, Jesus Christ himself rejects to have been like Moses. See John, chapter X, 8, wherein it is "All who came before me were thieves and robbers. From this also the information is not applicable to Jesus. Again, in Hebrews, chapter III, 3, it is written this man was counted worthy of more glory than Moses inasmuch as he who hath builded the house has more honour than the house. This declares that Jesus is not like Moses. Again, prophet Moses overcame his enemies, for see Exodus, chapter XIV, wherein it is shown that the enemies of Moses, namely, Pharaoh and his army, were drowned in the Red sea, and see Deuteronomy chapters II and III, wherein it is pointed out that he fought with Sihon and Ag, and cut them up, and distributed their lands, and thousands of men believed in him, and made away with those who worshipped a cow, see Exodus chapter 32, established a Church, and spread his faith for forty years. He had his home, family, and commands from God and died a natural death. After him Joshua, the Son of Nun, Moses' minister was placed, who by the command of God fought with 31 Kings and killed their subjects and children, and in this battle the sun was not set for his prevailing over the disobeying enemies. See Joshua chapters X, XI, XII. Now to compare Jesus with Moses, Jesus was defeated—see John, chap. VI, I, where it was shown that Jesus did not walk in Jewry, as they sought to kill him. Also, Jesus had no house to live in nor had a wife. See Luke, chapter IX, 58, in which Jesus said of himself the Son of Man hath not where to lay his head. Again, Jesus says that he hath not come to destroy the law, or the prophets; but to fulfil, spread and follow the works of the former prophets. Again, in verse 23 of Acts chapter III, it is said that every soul which will not hear that prophet shall be destroyed from among the people, but in all the four Gospels it is written that the Jews crucified Jesus Christ. Again, it is said that the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. According to this, perhaps, Jesus Christ was crucified. Again, Jesus Christ when He went to heaven, He had only 120 followers of men, women, and children—see Acts, chapter I, 15, in Luke chapter III, 23, in which it is said that Jesus began to preach when about 30 years of age and three years afterwards went to heaven at the age of 33 years. Now, we thus see that Jesus Christ cannot be like Moses in any way, and that all the acts performed by Moses are wholly fulfilled in the person of prophet Mohammed, that no enemy overcame him, that he punished him who disobeyed, and many persons

believed in him, and made all Arabs free from worship of idols, showed the way to God, and had home, family and everything. He was given new cammands from God, he had been a servant and a prophet of him, and died a natural death. Therefore, consider ye well and judge fully that ye may be led to believe in Mohammad, otherwise it will be of no avail to weep and repent at the judgment day, and you will have to remain there in everlasting punishment.

### PROPHECY III.

See Isaiah chap. XLII, 9-19, Isaiah prophet says: behold, the former things are come to pass, and new things do I declare, before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit, let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar, he shall prevail against his enemies. I have long time holden my peace, I have been still and refrained myself now will I cry like a travailing woman, I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers, islands; and I will dry up the pools. And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known, I will make darkness light before them and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, ye are our Gods. Hear ye deaf; and look ye blind that ye may see. Who is blind but my servant? or deaf, as messenger that I sent? who is blind as he that is perfect and blind as the Lord's servant.

My friends the above information has been given of the messenger Mohammad, for it relates to Kedar, and his villages, and to the inhabitants in them, and Kedar is the son of Ishmael, from whom has sprung the messenger Mohammad. See Genesis chapter 24, 25, 13, wherein it is shown that Kedar is the son descended from one of the sons of Ishmael. And as Mohammad is called the messenger and servant of God, while Jesus Christ is called in Gospels the son of God, it becomes clear that the above information is about prophet Mohammad. Again, Jesus Christ did not show his bravery, nor called to fight, nor fought,

nor made war upon any one, nor prevailed against his enemies, nor rooted out the worship of idols, while on the contrary he himself was defeated by his enemies. See Matthew, chapter 27-26-35, wherein it is written that Jesus was scourged, stripped, put a crown of thorns upon his head and a reed in his right hand, they spat upon him, smote him on his head, gave him vinegar mingled with gall, and crucified him. Now, you will see that none of the above signs meet in Jesus, while those signs do appear in prophet Mohammad. He showed bravery, called to fight, made war and defeated his enemies; stopped the worship of a god. See Deut. chap. 10, wherein God hath said to Moses: He who worships any other god except God, kill him. The paths pointed out above are those of Mecca, and that they were not known, but now thousands go by those ways to Mecca. Therefore, consider well and with judgment, and have faith in the prophet Mohammad, whereby eternal life will be obtained, or at the judgment day no influence will be carried before the King of kings, and nothing will serve your purpose, and you shall have to remain in hell for eternity.

#### PROPHECY IV.

See Psalms chap. I-17. Prophet David says :—My heart is inditing a good matter. I speak of the things which I have made touching the King: my tongue is the pen of a ready writer, than art fairer than the children of men, grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O' most mighty with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness, and righteousness, and thy right hand shall teach thee terrible things; thine arrows are sharp in the heart of the King's enemies whereby the people fall under thee. Thy throne, O God, is for ever and ever, the sceptre of thy Kingdom is a right sceptre that loveth righteousness and hateth wickedness, therefore God hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh and aloes, and acacia out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women; upon thy right hand did stand the Queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy father's house. So shall the King greatly desire thy beauty: for he is thy Lord and worship thou him. And the daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour. The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought into the king in raiment of needle-work, the virgins, her companions that follow her, shall be brought unto



thee with gladness, and rejoicing shall they be brought: they shall enter into the King's Palace. Instead of thy father I shall be thy children whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever. And again chap. 149, verses 5 to 9, it is said that let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand. To execute vengeance upon the heathen and punishment upon the people. To bind the kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written, this honour have all his saints. Praise ye the Lord. My friends the above information relates to Mohammad and not to Jesus Christ, for Jesus did not ride forth with a sword, nor killed with arrows, nor is he said to have smell from his garments, nor had wives, nor did the rich flatter him, nor had he children, nor did his son take the place of his father, nor did he fight or punish the heathens, nor did he chain any king or bind any noble, nor did he execute the judgment written, but he himself was defeated—see Gospel of John X, wherein it is written that Jews took up stones again to stone him and sought again to take him, but he escaped out of their hands, and the state of the disciples was that soul made havock of the Church, entering into every house, and hailing men and women commit them to prison—see Gospel Acts, chap. 8—3. Now the things spoken of a prophet should happen when he comes. See Dent. chap. 18—22 wherein it is written that when any prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken. The information about Jesus Christ has been given by prophet Isaiah which Matthew (ch. I. 23) gives in these words: Behold a virgin shall be with child, and shall bring forth a son and they shall call his name Emanuel, meaning God with us. Except Mary no other virgins have begotten a son, and therefore the issue of Mary must be Jesus, a prophet according to Isaiah. But no prophet said that the issue of the virgin shall be called Jesus. The word anointed is not only applied to Jesus but to many others. The word anointed is applied to the following persons:—Isaiah, chapter 61-1. Saint Samuel II. chapter 1-14. David Samuel 23, 1, Cyrus Isaiah chapter 45, 1. Jashu. Kings II. chapter 9-6. Jehoahaz Kings II. chapter 23, 30. In this way the word anointed is written in case of Mohammad, and also the signs written above are seen in him, for he bound a sword and rode, killed enemies with arrows, and he had fragrance about his person so much that the smell remained on the path whence he went from morning to evening, he had wives and the rich flattered him. He had children, he made successor in his daughters' son, and he and his

disciples made war, chained kings, punished nobles and made the people accept the commands of God and became a king of Jerusalem and a Lion. Consider, therefore, well and with judgment, and believe in the prophet Mohammad, whereby eternal life will be obtained and severe punishment averted.

### PROPHECY V.

See John, chapter 1—19-27. And this is the record of John when the Jews sent Priests and Levites from Jerusalem to ask him, who art thou? And he confessed, and denied not but confessed, I am not the Christ. And they asked him what then? Art thou Elias? And he saith, I am not, Art thou that prophet? And he answered not. Then said they unto him, who art thou that we may give an answer to them that sent us. What sayest thou of thyself? He said I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaiah. And they which were sent of the Pharisees asked him and said unto him why baptizest thou then, if thou be not that Christ, nor Elias neither that prophet? John answered them, saying I baptize with water, but there standeth one amongst you, whom ye know not. He it is, who, coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

My friends the above information is of prophet Mohammad, for prophet John was asked whether he was one of the following prophets, viz., Christ, Elias, who have afterwards followed. Matt, chap 17—12. And the third question was: "Art thou that prophet? This prophet is Mohammad. For besides Jesus and Elias, if no third prophet was to be, they would not ask of John, "Art thou that prophet"? And if no third prophet was to come, John would have told them whose information they asked by the third prophet. And John himself was waiting for that third prophet, for he knew Jesus Christ and wanted information about another prophet—Mat. chap. 3—13-17. John has well known him and baptized him. In Matt. chap. 2—2-3-4. John from a prison hearing of the works of Jesus, sent two of his disciples to ask him art thou he that should come, or do we look for another. The answer was "say to John what you hear and see." And Christ also did not say that he was the same that was to come. By this it is well proved that John also expected a prophet, or he would not ask such a question, for he well knew Jesus and had baptized him, and then he was put into prison. And in John chap. 7—39-40-41, it is, that many people gathered together near Jesus among whom many said, that of a truth, this is the prophet, others said this is Christ. If a third prophet was not to come after Jesus, he would have

instantly told them what prophet they waited for. Again, in Matt. chapter 3—2, prophet John said, repent ye ! for the kingdom of heaven is at hand. In like manner in chap IV, 17, Jesus said, repent, for the kingdom of heaven is at hand. All the people were expecting the coming of a great prophet on the authority of the books of Moses, David, and others. That prophet is not any other than prophet Mohammad himself. And many Jews and Christians believed in him in Palestine where many prophets had sprung, and the people were very familiar with their books. And Psalm is therefore continuing and obeyed. And some people consider John to be the third prophet, but John denies himself and says that he is a self-informer. Some people consider Mohammad low, being descended from Hagar, wife of Abraham, calling slave-girl's generation. This ought not to be, for Abraham had not bought Hagar, but Pharoah being a bad king had seized others and made them slaves and Israelites were also kept in bondage for four hundred years. Acts VII, 6. They were freed by Moses. Again see Isaiah chapter 54—13. God says. The children of the desolate are more than the married. Enlarge the place of thy hut and let them stretch forth the curtains of their habitations, spare not, lengthen the cords and strengthen thy stakes, for thou shalt break forth on the right and the left hand, and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited : here the words desolate woman is especially referred to Hagar and her generations are Arabs, Egyptians and Cyrians who have become lords of the land, and the desolate cities to those of Arabs. Where there was nothing, great cities were founded. Consider well, therefore, and with judgment, and believe in the prophet Mohammad, whereby you will be redeemed, or at the judgment day no weeping or grinding of teeth will be of any avail, and you will have to be ever burning in hell.

#### PROPHECY VI.

See Deuteronomy chapter 33—12. Prophet Moses says, " And this is the blessing, wherewith Moses the man of God blessed the children of Isreal before his death. And he said, the Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousands of saints ; from his right hand went a fiery law for them. Also see Habakkuk chap. 3—2-11, Prophet Habakkuk says, O Lord. ! I have heard thy speech and was afraid : O Lord revive the work in the midst of the years, in the midst of the years make known : in wrath remember mercy. God came from Teman, and the Holy one from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light. He had horns coming out of his hand : and there was the hiding of his power.

Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth he beheld, and drove and broke the nations, and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting. I saw the tents of Cushan in affliction and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that then didst ride upon thy horses and thy chariots of salvation, thy bow was made quite naked according to the oaths the tribes, even thy word. Selah thou didst cleave the earth with rivers. The mountains saw thee, and they trembled, the overflowing of the water passed by; the deep uttered his voice and lifted up his hands on high. The Sun and Moon stood still in their habitation, at the light of thine arrows they went and at the shining of thine glittering spear.

My friends the above description relates to the Koran and Mohammad, for Sinai is the name of a mountain, where Moses used to talk with God and where he received the two tables of testimony, tables of stone written by the fingers of God, and Seir is the name of a mountain of Syria, where Jesus used to go and where he got commands through angels as to his Gospel. The word Paran is a Hebrew word, and is the name of a mountain of Kedar where prophet Mohammad used to go and where he received commands through angels as to his Koran. And Paran is certainly the name of the mountains of Mecca, for see Genesis, chap. 21.—21 where it is said that Ishmael was living in Paran from whose generation Mohammad has descended, and he and his forefathers lived in Mecca. And in Numbers chap. 10—12. it is said that God in a cloud guided the Israelites, and it rested on Paran. And this resting of the cloud was to welcome the house of God in Mecca, and except Mecca, there is no place as Paran where Ishmael dwelt, and whence a religion spread and a book of law descended and God was welcomed. And the well which was declared to quench Ishmael's thirst and which is called Jham Jham by Mohammadans, is at the present day in Mecca. See Genesis, chap. 21, 14-21 where it is written that Abraham rose up early in the morning and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder and the child, and sent her away, and she departed and wandered in the wilderness of Ber-Sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went and sat down over against him a good way off, as it were a bow shot, for she said let me not see the death of the child, And she sat over against him, and lifted



up her voice and wept. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, what aileth thee Hagar? Fear not; for God hath heard the voice of the lad, where is he? Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation. And God opened her eyes and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink. And God was with the child and he grew, and dwelt in the wilderness and became an archer. And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt. This proves the ministry of Ishmael, and the well of Jham Jham and the reception of God. The word Teman means southern, that is to the south of Syria, the part being Arabia, where Prophet Mohammad sprang, and by his glory covered the heavens, and the earth was full of his paradise. He rode forth, and with a bow and arrows spread his faith. And above it is written of God; but God himself does not come, but his prophet comes, and establishes his religion. Again, it is written above that God came but it is to be taken in the sense of coming in future, as Isaiah says in chap. 9—6, of Jesus "For unto us a child is born, unto us a child is given." After the time of Isaiah it was 740 years that Jesus was born. In like manner the above is to be understood. Consider therefore, well and with judgment and believe in prophet Mohammad, whereby eternal life will be obtained, or at the judgment day those who believe not in him will not be redeemed, and will have to burn in everlasting fire.

#### PROPHECY VII.

See Isaiah chap. 21, verse 13-17. Isaiah says, "The burden upon Arabia. In the forest in Arabia shall ye lodge, O! ye travelling companies of Dedanim. The inhabitants of the land of Teman brought water to him that was thirsty, presented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me; within a year according to the years of an hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Bedar shall be diminished. For the Lord God of Israel hath spoken it. My friends, the above information has been told by the prophet beforehand of Mohammad as going from Mecca and taking it again, as Moses had gone away from the oppression of Pharaoh and had conquered him again. See Exodus chap. 1—25, Prophet Mohammad was born in Mecca, where all the generations of Kedar had lodged, and were worshippers of idols. And when prophet Mohammad declared himself, these people began to envy him. He then

fled from Mecca to Medina by the order of God and the people of Medina welcomed him and kept him, and next year attacked Buddar, and fought with Kedar and slew many people, and took their kingdom, and the rest believed in Mohammad, who became like Moses. And it is said as above the inhabitants of the land of Teman brought water, and presented with bread. This Teman is the name of the son of Ishmael, and his land. See Genesis chap. 25—13-16 and these people were Arabs and lived in Medina. These people welcomed Mohammad and took him to their land. Again, in Isaiah chap. 60—1-7 prophet Isaiah says, arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth and gross darkness the people, but the Lord shall arise and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about and see, all they gather themselves together they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall not fear, and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedarios of Midian and Ephah. All they from Sheba shall come: they shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I shall glorify the house of my glory. My friends the above information is about prophet Mohammad and from God for it is given by the names of Kedar and Nebaioth, and they are the sons of Ishmael. See Genesis chap. 25—13, and these people have gathered together in the presence of the prophet Mohammad and they have never gathered together before Jesus Christ; and Jesus had no sons nor daughters, and he had not so many camels, but Mohammad had sons and daughters and forces of the Gentiles. Multitude of camels used to come to him, and give a sacrifice, and make pilgrimage and glorify the house of his glory. Again in Haggai chap. 2—9, it is written that the glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace. Hereby house is meant Jerusalem, where Israelites used to come for pilgrimage, and by the latter house Mecca, where people go for Mohammad's sake whom God said to welcome, and to repair to Mecca for pilgrimage and to offer a sacrifice there. And at the last day, or near about it, this place, viz., Mecca, will be stopped as the offering of a sacrifice and a resort for pilgrims

for see Daniel chap. 12—9-11, where it is said, while informing of the time of end that the daily sacrifices is taken away, and the abomination that maketh desolate set up then shall be a thousand, two hundred and ninety days, that is, three years six months, and fifteen days. Besides this, there is not a daily sacrifice in any nation as it is in Islam. And one who remarks on the compassing of God's altar may see in Psalms chapter 26, verse 6, where David has saith, O Lord I will compass thine altar. And he who remarks on the receiving of Hogar Ashvat errs, for Mohammadans do not worship it, but this stone has come down from heaven and prophets received it honorably. Notwithstanding this, see Genesis chap. 28—18, Jacob rose up, took the stone, and set it up for a pillar, and poured oil upon the top of it, and called it the house of the Lord. This also can be said in honor of the stone again in Deuteronomy chap. 27—5-7. And there shalt thou build an altar unto the Lord thy God, an altar of stones: Thou shalt not lift up any iron tool upon them, and thou shalt offer burnt offerings and peace offerings unto the Lord thy God. This is also revering a stone. Again in Isaiah chap. 28—16, it is, therefore, thus saith the Lord God: behold. I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste. This is also honouring the stone: again see Exodus chap. 30, verses 22-29, God told Moses to make an ointment of spices and to anoint the tabernacle of the congregation therewith, and the ark of the tabernacle and the table, all his vessels, candlesticks, and the altar of incense, and the altar of burnt offering with all his vessels and the laver and his foot. And thou shalt sanctify them that they may be most holy, whatsoever toucheth them shall be holy. This is also the revering of things. And these things are written in the epistles to the Hebrews chapter 9. In like manner the Mohammadans revere the Hogar Ashvat of Mecca in the house of God. And this land of Arabia was so dry that Ishmael was ready to die with thirst, the same land has become full, even in the wilderness with streams and pools, springs of water and grass with reeds and rushes on account of prophet Mohammad having been born there. And thousands of people go every year to Mecca for a pilgrimage, and they are supplied with sufficient food and vegetables. Consider fully and with judgment and believe in the prophet Mohammad that you may enter paradise, or at the judgment day you will have to suffer everlasting punishment which is very severe.

#### PROPHECY VIII.

See John, chapter 14 verses 16-17: And I will pray the Father and he shall give you another comforter that he may abide with

you for ever even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him. But ye know him: for he dwelleth with you, and shall be in you. Again, see verse 26. But the comforter, which is the Holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Again, verses 29 and 30, and now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me. And in chap. 15—26, but when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me, and ye shall also bear witness, because ye have been with me from the beginning. My friends all the above information are concerning prophet Mohammad. For parakalit is the word for comforter in Greek, and this word is changed to farkalit in Arabic, which means Ahmad, signifying much praised. But by the word parakalit Mohammad's ministry may be proved, so this word is changed to parakalit in all the modern Gospels, in order to bring the meaning of the comforter and Vakeel by it. But supposing if in Greek the word parakelet were written, then this would change in Arabic to farkalit. But in Arabic Gospels the word farkalit is written: therefore the word parkalit is exempted: but even granting that there is the word paraklit for comforter in Greek, yet the ministry of Mohammad can be proved otherwise. Because—follow me closely here—that he can comfort who satisfied others' hopes, and he is a Vakeel, who defends before a judge. And Jesus has above said that he would send another comforter or Vakeel, this was wanted especially when the first could do nothing. This shows that Jesus cannot redeem others himself alone. Again, above is said of a second comforter or vakeel, then this second should have its first. This is Jesus. Just as Jesus was prophet and a man as Adam, in the same manner another prophet should have been at least in human form. And that other comforter is prophet Mohammad. See Gospel of St. Matthews chap. 12—32, and John chap. 1—51. Jesus calls himself the son of Man and at many other places he has called himself the same. Again, see Mark, chapter 6, and John, chapter 9, verse 17; and chapter 4, verse 44. Jesus calls himself, or causes to be called a prophet. Again above is said that another comforter will always remain with you, this means that Mohammad's religion will always remain. See John, chap. 17—3. Jesus says. And this is eternal life that they might know thee, the only true God and Jesus Christ whom thou



hast sent. Those who know this have all died, but this means that they will live happily where God is. Again above is said that the world cannot receive the spirit of truth because it cannot see him or know him. This means that at that time prophet Mohammad was not born in the world and he has come five hundred years after Jesus. But some argue that a thing that cannot be seen should not come, and hence prophet Mohammad's coming is impossible. Then in like manner the Holy Ghost's coming may be considered for it was seen. See Acts 2—3, Holy Ghost was seen as the cloven tongues like as of fire, &c. His disciples saw him. Again above is said that God will send you another comforter, this means that not for the whole mankind; and he who takes it especially for the disciples errs, for see Acts 7—37. Prophet Moses has said that the Lord your God shall raise up unto you of your "brethren a prophet." This should have been during the existence of those whom Moses addressed. And Jesus Christ has come 1,350 years after Moses. And this information is written directing the coming of Jesus. In this way the above information is given concerning Mohammad and above is said that the Father will send Holy Ghost in my name. This means that another prophet in room of Jesus should come, and again is said that he will teach you all things and make you remember all I have said. Now the Holy Ghost came down upon the disciples, and it is many years afterwards that they have written the Gospel, he taught them nothing and let them forget the remembrance of Jesus. There is much difference in the several Gospels of them, and what is in the one, it is written more or less in the other. Any one who wishes to compare the four Gospels may do so. But I note here one or two instances for information. See John chap.—16—7-14 wherein the description of the coming of the comforter and the above description of the same comforter, who is considered one of the three gods, and who is a great redeemer and this most important portion of the Bible is treated in the Gospel of John only and others are silent about it. See Matthews, 5—17, where there is an order to follow the ancient Testament, whereby it is to obtain great dignity, this is in the Gospels of Matthew only and in none others. See Luke, 17—16-37, here it is given the description of a great rich man and of a poor man. The rich man will go to hell on account of his luxury, and the poor man will go to heaven on account of his miseries. By this there is no deliverance of the rich. This particular is found in Luke only and in none others. If the above information was regarding the cloven tongues like as of fire, the particulars of Jesus Christ will be equally remembered by all, and such a wide difference would not have been made among all the four

Gospels. Again, it said that Jesus told the things to happen before hand in order that they may believe when they happened. By this you may believe prophet Mohammad when he came. Again, Jesus says he will not talk much for the prince of the world cometh, and Jesus hath nothing to do with him. By this it is meant when another prophet comes, the first retires and above is said prince of this world which is to mean some Satan. This cannot be, for Satan has come from the beginning of the world; Satan has led Jesus to get himself worshipped by Jesus. If it were the information concerning any other bad person, Jesus would have said by his name. And Jesus Christ would never say to believe in a bad person or Satan, and Satan or a bad person never become a prince of the world. See Genesis chapter I, 28, God created the world and said to Adam to rule over it. And in I. Corinthians, chapter 2, verse 8, it is about Jesus that the princes of this world did not know him. There the phrase princes of the world means kings of the world. See Matthews chapter I, 6, David and Solomon are written as kings. See Revelation chapter 1—5, Jesus Christ is written as the prince of the kings of the earth. See Genesis chapter 17—20 God saith to Abraham that as for Ishmael I have heard thee. Behold I have blessed him and will make him a great nation. By the prince of the world, and will make him fruitful and will multiply him exceedingly, twelve princes shall he beget. By this prince of the world is signified prophet Mohammed for God has made him a leader of both the worlds. Again it is said that I have nothing in me. This is said out of respect to the comer. See Matthews chapter 3, 11, John says with respect to Jesus he is mightier than me and I am not worthy to bear his shoes. But when Jesus came—See verse 18, Jesus was baptized by John. This is said out of respect to the coming person. Again it is said “when the comforter will come he shall testify of me and ye also shall bear witness.” In this, two parties shall have acquaintance with each other. The disciples shall bear witness is one, and the other is that of Mohammad except whom no other has testified to Jesus. And as to those who consider cloven tongues as the Holy Ghost, he has not talked anything and bore no witness. And in Koran at many places information is given about Jesus. In history of William Muir, page 205, it is written that muttanis (flock) flourished in A. D. 170. It claimed itself for prophet, and said he himself was parakalit which Jesus has promised, and many people believed in him, and in a few days he was not believed. If by parakalit were meant that cloven tongues like as of fire, whom then Christians waited for, claimed and believed. But falsehood is never tenable. By the cloven

tongues like as of fire were the comforter which Jesus promised that he would send after him, then the Gospels are written after the cloven tongues got down upon them, and they have not written that the promise given by Jesus is fulfilled. By this it is proved that cloven tongues like as of fire is not the promise given by Jesus. Again in Gospel of Luke, chapter 24 verse 49 it is. "And behold, I send the promise of my father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high." By this who consider the Holy Ghost to come upon the disciples, it is excluded, for Luke has not written anywhere of the Holy Ghost. And we do not take even Jesus Christ the letter of the above; because above is said after the Jews took him and killed him. And our Koran also tells that Jesus was not crucified but they mistook another person for him. And the killing of Jesus and his resurrection is not proved even by Gospels. See John 18—5-8 and Marks 14—71. St. John 20—14-15, Luke-24—39-40. St. John—21-18. In all these verses, the taking of Jesus and his judgment, and at his resurrection Mary and his disciples and his apprehenders did not know him. Now when Mary and disciples did not recognize Jesus, how can it be admitted that he was Jesus. And Jesus has never said in any Gospel that when he would rise again he would change his countenance. Consider well, therefore, and with judgment, and believe in prophet Mohammad lest at the judgment day you will weep and repent, and repenting there will be of no avail.

#### PROPHECY IX.

See Genesis 13—14-15, and chap 15—18-20, the Lord said to Abraham. Lift up now thine eyes and look from the place where thou art Northward, Southward, Eastward and Westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever. Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates. O my friends the Lord above has promised above to Abraham and his seed for ever to give the land and rivers with which no man is acquainted. The land belongs to Syria and Arabia and all this land remained with Israel as long as they followed their books, and afterwards Jesus Christ came and all Israelites did not believe in Jesus, then all those lands were given to Christians. Afterwards prophet Mohammad came and all Christians did not believe in him then all these lands were taken away from them and were given to Mohammadans these 1250 years. Consider and judge that Mohammadanism being true, the Lord's promise to Abraham is realized to Mohammad. And the house of the Lord which is in Jerusalem and in which men should go for a pilgrimage, see Deut. 12, 5, God ordered Moses that all people should come and have feasts. Again Kings

I, Solomon has constructed this house after an expense of crores of rupees and millions of men. God said to Solomon: "if he will follow my commands and make people to follow them, I will remain with the Israelites. From this time forward all prophets and Israelites and Jesus Christ and Christians have to come to worship this house so as to become Holy: John 7—10 and 11-55, And these both teachings of Jesus and Moses have sprung up from Israel. And when Mohammad came, and that Jews and Nazarites did not believe in him, God took his house from them and gave to Mohammadans, who retained this for 1250 years as a mosque for them. If Jews and Christians were right in their books, such a holy place of them would not have become the mosque of Mohammadans. As the Lord hath said to Israel about this house. "If you follow my command I will be with you." It is simple and easily understood that all these holy lands are given away to Mohammadans because they are right in their books and follow them properly; but belief is in the hands of God as John says in chapter 12 verse 40, "he hath bereaved their eyes and hardened their hearts that they should not see with their eyes, nor understand with their hearts, and be converted; and I should heal them. Christians have fought many battles to retake these lands. See Hindi Tawarikh Kelisia where it is that in A. D. 1100 every man, whether rich or poor, taking a red flag, invaded Jerusalem that they may drive out Mohammad. They fought many battles in which hundreds of Christians were slain, but they did not succeed in taking possession of Jerusalem. Prophet Mohammad has informed that these lands shall go to the hands of the Christians when Imam Mahadi and Anti-Christ (Dajal), and Jesus Christ shall come. See Matthews 24—3, the disciples have asked Jesus "what is the sign of thy coming, the end of the world? And many signs are given by Jesus in which the greatest is that a false Christ will rise. This is Dajal of whom Mohammad has informed. Luke chapter 21. The greatest sign is that Jerusalem will be encompassed with armies and Jerusalem will be desolated by the gentiles till the times of gentiles be fulfilled. See Ezekiel 38—2-4, son of Man, set thy face against Gog, the land of Magog, the chief prince of Russ, Messeech, Tubal, and prophecy against him. And say, thus saith the Lord God: Behold I am against thee O' God the chief prince of Russ, Messeech and Tubal. And I will turn thee back, and put books into thy jaws, and I will bring thee forth. And all thine army, and horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields and all of them handling swords. And I will plead



against him with pestilence, and with blood: and I will rain upon his lands and upon the many people that are with him. And overflowing rain, against and great hail stones, fire and brimstone. Thus I will magnify and I will be known in the eyes of many nations, and they shall know that I am the Lord; and chapter 29, verse 12, the house of Israel shall be burying for seven months that they may cleanse the land. Prophet Mohammad has given the information that the land of Palestine will go into the hands of Christians. By Christians is meant to be Russians in the Hindustani Bible, but in this who will take it, they will be ruined. Matthews 21—42-46. Jesus saith unto them. Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner; This is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder; and when the chief priests and Pharisees had heard his parables they perceived that he spake of them. This information is given by Jesus of Mohammad. For prophet Mohammad has become last of all prophets. And to think that this information is concerning Jesus is not admitted for Jesus himself says that it is marvellous in our eyes. Again Jesus hath said to Israelites that the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof: this nation to whom the kingdom of God is to be given is Arabs, and Christians are included in Israelites for Jesus has sprung from Israel. And no prophet has sprung among any other nation except among Arabs. And again it is said that he who will fall on this stone shall be broken, and on whom it shall fall it will grind him to powder, on the contrary he himself was defeated by his enemies, and lived often in hiding. See Matthews 16—20, in which Jesus says to his disciples that they should not tell any man that he was Jesus the Christ. See John 7—10 in which it is that Jesus went to the feast not openly, but as it were in secret and the Jews sought him saying were he is. And judge the disciples of Mohammad, and Mohammad himself. Those who fell upon them were broken, and on whom they fell, they were ground down to powder. See Roman Tawarikh Kalisia, herein it is that Khalifa-i-Islam took in a few years all the country, viz., Syria, Palestine with Jerusalem, Persia, Irak, Egypt, and Asia Minor. They slew their enemies and destroyed their temples and laid waste their country and made them adopt the faith of Islam. See Deut. Chap 20, God hath said to Moses to the above effect. And see Matthews 19—27-28, The disciples of Jesus

asked him what shall they have as they have forsaken all and followed him. Then Jesus promised them that they shall set upon twelve thrones judging the twelve tribes of Israel, when the Son of Man in regeneration shall sit on the throne of his glory. Now, this promise is realized to Mohammadans before his coming these 1250 years, and rule the twelve tribes of Israel. In this way again see Isaiah chapter 19, verses 19-23. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar and the border thereof to the Lord, and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour and a one and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day and shall do sacrifice and oblations, they shall now avow unto the Lord and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord and he shall be entreated of them, and shall heal them. In that day shall there be a high way out of Egypt. And to Assyria the Assyrians shall come into Egypt, and the Egyptians into Assyria and the Egyptians shall serve with the Assyrians. Also see Ezekiel 30—38. Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noah, and there shall be no more a prince of the land of Egypt. And I will put a fear in the land of Egypt. O! My friends the above information given by Ezekiel is clearly applicable to Mohammadanism. For this Egypt and Assyria both are known to all, and they are in the hands of Mussalmans these 1250 years. And Islam has prevailed over this land and idol worship is cast out of the land, and Egyptians and Assyrians both together pray in one mosque, and solemnize feasts of the Lord together, and Egypt and Assyria have one faith, and they are amalgamated. If this information be counted as of Jesus Christ or any other prophet, it is not admitted, for Jews have no commands to perform feasts at any other place except at Jerusalem and Christians have no feasts. This information relates to Mohammad. Again, it is said that God will smite Egypt and heal it. Now, this land is taken by Mohammadans after they fought and killed them. Afterwards they are healed and began to pray. Again above is said to give a saviour and a deliverer to them. This is prophet Mohammad, a saviour and a deliverer. And again it is said that Egypt shall have no king, for it has no king, but it is in the hand of the Sultan of Turkey. This can plainly be understood, but belief is in the hands of God. See John 6—55, Jesus says, "no man can come unto me except it were given unto him of my father." And at the judgment day

none will have kingdom except God. See Matthew 6, 9—13. Christ said to his disciples. After this manner therefore pray ye : Our father which art in heaven hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and, forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : for thine is the kingdom the power and the glory for ever. Amen. Again, see Luke 4—43, where Christ says to the disciples : "I must preach the kingdom of God to other cities also : for therefore am I sent." Consider well and judge and have faith in prophet Mohammad, or at judgment day repentance will be of no avail.

### PROPHECY X.

See Koran translated into English by George Sale, page 43, where he has written an account given in the Gospel of Barnabas, where Jesus says to his disciple Barnabas. "O Barnabas, believe me that every sin, how small soever, is punished by God with great torment, because God is offended with sin. My mother therefore, and faithful disciples, having loved me with a mixture of earthly love, the just God has been pleased to punish this love with their present grief that they might not be punished for it hereafter in the flames of hell. And as for me, though I have myself been blameless in the world, yet other men having called me God and the son of God, that I might not be mocked by the devils at the day of judgment, has been pleased that in this world I should be mocked by men with the death of Judas, making every body believe that I died upon the cross ; and hence it is that this mocking is still to continue till the coming of Mohammad, messenger of God, who, coming into the world will undeceive every one who shall believe in the law of God from this mistake.

My friends the above information concerning Mohammad, the messenger of God. is simple and clear enough to be proved by the books of the Christians. However, if it is still not believed, this will cause grief at the judgment day. If the Gospel of Barnabas is false, and councils of Christians have excluded it, consider in your heart that the Gospel of Barnabas existed among the old Christians, for the history of this is written in the books of A. D. 200 and 300. And those books which have been believed false, contain the book of Barnabas. Prophet Mohammad, the messenger of God, was born in A. D. 500. Now who can inform so many years before ? And except Jesus Christ, who can show things to come whose name no one knows. And if after the birth of Mohammad some Mussalman has entered this account in the Gospel of Barnabas, then prove it. And if there be any other Gospel of Barnabas, then prove it. And if there be any

other Gospel of Barnabas before Mohammad, and in which this account is not written, then show it. And as long as this is not proved it cannot be said that Barnabas was false. But the disciple Barnabas is shown in Acts 13, 14, 15, that he was truthful, chaste, filled with Holy Ghost, and guide of people. How then can his Gospel be false. It appears that this Gospel is exempted on the ground that it proves the ministry of prophet Mohammad. But this Gospel is the only one that is true and old. For Koran also gives information of this account, that Jesus was not crucified and not killed. But it was a deception by God. And Koran contains that Jesus has said that after him a prophet would come whose name shall be Ahmad. And all the above is said that God lets no sin go unpunished. See Matthew 1, 5, 29, 30. And if thy right eye offend thee, pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be east into hell. And if thy right hand offend thee, cut it off and east from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be east into hell. St. John 6—23-29, And all that aro in the grave shall hear his voice and shall come forth: they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation. The account of Barnabas and this are of the same meaning. Again above is said that because my mother and faithful disciples loved me with a mixture of earthly love, the just God punished them. See Mark 3—31-35. Where it is that the mother and brethren of Jesus came to a place and sent unto him to call him. Then Jesus answered who is my mother or brethren and Jesus looked round about on them which sat about him and said, behold my mother and brethren for whosoever shall do the will of God, the same is my brother, and my sister, and mother. By this it is also excluded that Jesus cleansed them of their sins. See St. John 11—41, Jesus saith unto his mother: woman what have I to do with thee ? My hour is not yet come. See St. Matthews 17—17, Jesus answered and said to his disciples, O faithless and perverse generation, how long shall I be with you ? How long shall I suffer you ?— Again see St. John 6—26, Jesus answered them and said, Verily I say unto you, ye seek me, not because ye saw thio miracles, but because ye did eat of thio loaves, and wero filled: and above it is written to punish them for their earthly love, that punishment was that Jesus was taken away from them. This and the account of Barnabas have the same meaning. Again, it is said of Jesus that he was called God, and the son of God, by which God became displeased. Matthews 9—16, 17, One man came to Jesus and said: good master what good thing shall I do that I may



have eternal life? Jesus said to him, "Why callest thou me good, there is none good but one, that is God." If thou wilt enter into life, keep the commandments." Now, if Jesus was God or the son of God he would not have denied to be called a good master. And from this is also found that those who will keep Gods commandments will have eternal life. He is not expiation of sin for people. Matthews 4—1-10, where it is said that Jesus told Satan to worship the Lord his God and Him only he should serve. Satan led Jesus to make him worship Satan. Were Jesus Christ the God or the son of God, he would not have said to himself to worship only one God. Again if Jesus Christ were the son of God he would not have gone with Satan. See John 17—3, and this is life eternal, that they might know the only true God and Jesus Christ whom thou hast sent. If Father, Son and Holy Ghost constitute one God he would not have said the only one God. Marks—12—28-32, where it is that one man asked Jesus which is the first commandment of God. Then Jesus answered him, the first of all the commandments is O Israel, the Lord our God is one Lord. The scribe said, well, master, thou hast said the truth, for there is one God, and there is none other but he. If they constitute one God. See Matthews 12—32 when Jesus says of himself that if any one speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him: either these three constitute in this world or in the world to come. If one God, then one speaking against any one of them, would be guilty and should be guilty and should be visited with the same punishment. Matthews chapter 27, verse 46, And about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, Lama Sabacthani, that is to say, my God, why hast thou forsaken me? If three make one God, Jesus would not have said my God, and so forth: Mark 3-11-12 where it is that Jesus was hungry and seeing a fig tree afar off having leaves, he came, if happy he might find anything thereon and when he came to it, he found nothing but leaves, John 4—6 where it is that Jesus became wearied with his journey. Marks 5—25-30 where it is that a woman which had an issue of blood twelve years, touched Jesus garment, and he did not know her. Matthews 24—39, where Jesus says of the last day and hour which no man knoweth, nor the angels of heaven, but my Father only. If Jesus Christ was God or Son of God, he would have known things mysterious or invisible. St. John 25—1, where Jesus says:—I say unto you hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man. If Jesus was the son of God

no angels have to bring orders to him. The first Epistle of Paul the Apostle to Timothy, 2—5, For there is one God and one mediator between God and men the Man being Jesus Christ. Luke 22—32, where it is that Jesus says to Simon: But I have prayed for thee that thy faith fail not. St. John 5—19-30, where Jesus says I can mine ownself do nothing: as I hear, I judge, and my judgment is just, because I seek not mine own will but the will of the Father who hath sent me. If three make one God, Jesus would not say he can do nothing of himself, and Jesus had often called God as Father and himself as the Son of Man for the reason that as he was born without a father people may not call him God or the son of God. Matthews 3—9. Prophet Isaiah says before the coming of Jesus Christ, "Think not to say within yourselves we have Abraham to our father, for, I say unto you that God is able of these stones to raise up children unto Abraham." The reason of saying this is that Jesus was to be born without a father, and that people may not call him God or son of God, and except this one no other reason can be assigned to his so speaking and the three make one God. This is quite contrary to what all the prophets in the old testament say, for in the new one there are books of many prophets in which no one has said that three make one God, but on the contrary all say that there is one God. See Exodus chapter 20—35. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God. By this is proved what Barnabas has above said Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else. Again in the Gospel God has called Jesus Christ, His son. See Matthews 3—17, This is my beloved son in whom I am well pleased. This manner of addressing by God is not applied only to Jesus but to many prophets and people. See Exodus 4-22 Israel is my son even my first born. Again Exodus 7—1, Lord says to Moses, see I have made thee a god to Pharaoh. See Deut. 32—19. When the Lord saw it, he abhorred them, because of the provoking of his sens, and of his daughters. See Genesis 6—2, that the sons of God saw the daughters of men, and so forth. See the book of Psalms, 11—7, Lord calls David his son saying. Thou art my son. This day have I begotten thee. See gospel of St. Luke 3—31. Adam which was the son of God. Chronicles 22—10, God has called Solomon his son. And he shall be my son. See Jeremiah 31—9 God says 'for I am a father to Israel, and Ephraim is my

first born. See John 8—44-4. Jesus says he that is of God heareth God's words, ye therefore hear them not, because ye are not of God, X. Jesus says to all men, ye are god and 35. If he called them gods unto whom the word of God came. This sort of saying is for affection, and if it is not for that, hundreds of sons and daughters can be of God. But God is only one and he has no other companion, nor he has father or mother, nor wife or children as see the general Epistle of Jude verse 25. To the only wise God our saviour. And if God has children, he must have a father. But this thing not a single prophet has said and this matter is contrary to what all the prophets have said. Again, in gospel Jesus Christ calls God his father : this is not for himself, but he wishes that all should call him in that manner. See Matthews 5—45, Jesus says to all ye may be the children of your Father which is in heaven. 6—4, That thine alms may be in secret, and thy father which seeth in secret himself shall reward thee openly, and in verso 6. When thou prayest, enter into thy closet pray to thy father and thy father will reward thee openly, verse 6—4, Jesus points out how we should pray. Our father which art in heaven hallowed be thy name, for if ye forgive men their trespasses your heavenly father will also forgive you, and if you do not, neither will your father. 17. When thou fastest anoint thy head and wash thy face that thou appearest not unto men to fast, but unto thy father which seeth in secret, shall reward thee openly. Matthews 23—9, Jesus Christ says—And call no man your father upon the earth for one is your father which is in heaven, see John 20—17, Jesus says I ascend unto my father and your father, and to my God and your God. By this Jesus Christ cannot be called the son of God. Again in gospel of Barnabas, Jesus had said that he was not crucified. See John 27—3-7. The jews and officers went to seek Jesus with lanterns and torches. Then Jesus came forth before them and asked whom seek ye? They answered Jesus of Nazareth! Then Jesus answered, I am he. Then they went backward and again Jesus asked them Whom seek ye? They answered Jesus of Nazareth. Jesus said, I am he. If he were Jesus of Nazareth the Jews would not have twice said that they sought Jesus. For see Luke 29—47, Jesus taught them daily in the temple. But chief priests and the scribes the chief of the people sought to destroy him. Matthews chapter 21—12, where it is that when Jesus went to Jerusalem people spread their garments, others cut down branches of the trees, and strewed them in the way. Jesus went into the temple of God and cast out those that sold and bought in the temple. By this it is proved that they knew Jesus well. Again Marks, chapter 14—32-41. Jesus Christ went to pray with

his disciples, and if it were possible, the hour might pass from him, and made the disciples to sit and he went forward a little and fell on the ground and prayed and began to be sorrowful and to be very heavy. And St. Luke has said that his perspiration of blood was dropping on the ground. Then he came near the disciples, and they all were sleeping, and he said ; could not thou watch one hour ? Watch ye and pray. Again he went and prayed. Again he came and found them sleeping for their eyes were heavy ; neither knew they what to answer him. Again a third time he came, and they were sleeping. Sleep on now. The hour is come. And the Jews came up and caught him. Now no disciples knew whom they carried away for they were in sleep. In verse 71 it is shown that when Peter was asked before the high judge whether he was with him, he replied by cursing and swearing that he knew not that man of whom they spoke. If the man apprehended was Jesus he would not have cursed and denied knowledge of him to save himself. Again, St. John 20--14, 15, where it is that after burying of Jesus the third day Mary went to the grave of Jesus and while turning back saw Jesus standing, and knew not whether it was he. Then Jesus said to her " woman, why weepest thou and whom seekest thou ? She supposing him to be the gardener saith unto him. Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. If it was Jesus she would have known him there and then, and would not have supposed him to be the gardener, for she had stayed with Jesus for many days. And in Luke 24--36-41, where it is that disciples were speaking and, Jesus stood in the midst of them and they were terrified and affrighted and supposed that they had seen a spirit. And he said : Why are you troubled and why do thoughts arise in your hearts ? Behold my hands and feet, that it is I myself, handle me and see me." Yet they believed him not and wondered. If it was Jesus Christ, the disciples would know him and believe him. They had no need to see his hands and feet, for they had lived with him. St. John chapter 21--4, Jesus stood on the shore, and the disciples knew not that it was Jesus. St. Mark 16--11-14. And she informed the disciples Jesus was alive and had been seen of her and believed not : In 14, Jesus upbraided the disciples for their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. If Jesus Christ had given information as to his crucifixion and resurrection to the disciples, they would have believed the fact at once ; and if they were informed and not believed, then those who had not belief on the things said by Jesus have small chance of being believed. If the face of Jesus, the apprehenders,



disciples and many could not know, how can he be Jesus. And Jesus had said in no place that after his resurrection he was to be changed. This proves the statement of the gospel of Barnabas. Again in that gospel Jesus Christ has said that prophet Mohammad will come; he would undeceive every one of his mistake. See we have proved it in the first prophecy with the name of Ahmad. And Ahmad and Mohammad are one and the same being. And see in Koran he has revealed all these mysteries. These and the matters given in the gospel of Barnabas have been shown to resemble one another. There was also another gospel called Apocriphal gospel with the Christians in the begining in which Mohammad, the Messenger of God appears to have written Koran the Word of God. This account is given of the gospel by Pakar Thudar, American Chaplain; therefore consider well and with judgment, bring faith on Mohammad so that you will be released for ever otherwise at the judgement day weeping and repenting will be of no use.

#### CHAPTER I.

I stop here from writing prophecies for there are many a foretelling about Mohammad in the Bible. These foretellings are enough for one who thinks or considers them but not so for those who do not take them into any consideration. I am sure that there are and will be some people who will regard these foretellings in a different light, but my friends rest assured that their so doing shall render mischief to themselves and not to the Islam in the least. As for example the Christians prove the foretelling of Jesus Christ from the Old Testament and the Jews by not believing it and taking a different meaning of it cannot prove the religion of Christ false but render mischief to themselves. To bring faith is in the hands of God for see Epistle of Romans 9—18, "Therefore has he mercy on whom he will have mercy and whom he will he hardeneth." Christians are more in number than the Mohammadans and they therefore think they are in the right path. See that the followers of Jesus were few and the Jews many. This does not prove that the Jews are on the right path and the Christians on the false. See gospel of St. Matthew 24-12 Jesus says, "and because iniquity shall abound and the love of money shall wax cold;" 20—16, Jesus says, so the last shall be first and the first last for many may be called but few chosen. The last are the Mohammadans and are few. Chapter 7-13-15, Jesus says, and broad is the way that leadeth to distinction and many there be that go in thereat, few there were that find it. Now those Christians who comment upon the Islam I answer them in their own Bible for they may first

call their own book false and then they shall have an answer from me. And as long as they do not call their own words of God false, their commenting upon the Islam is not accepted and they may believe Koran or Islam.

## CHAPTER II.

An answer to those people who do not believe Mohammad their saviour and those who believe Jesus Christ an atonement for sin and their saviour. See John's Gospel 5—45, Where Jesus Christ says to the Jews, do not think that I will accuse you to the Father, there is one that accuseth you, even Moses in whom ye trust, 46, for had he believed Moses, ye would have believed me ; for he wrote of me, 17, But if ye believe not his writings, how shall ye believe my words. Gospel of St. John 6—29, Jesus answered and said unto them this is the work of God, that ye believe en him whom he hath sent. In this way the ministry of prophet Mohammad has been proved by the Holy Bible, and those who do not believe in him will be accused by Jesus Christ as he had said to the believers in Moses the above shewn verse, 45, see Gospel of St. Matthews 20—23, where it is written that a woman came to Jesus Christ with her two children and said they should be made to sit one on his right and the other on his left in his kingdom. He answered and said to her to sit on my right hand and my left is not mine to give. Now, if Jesus Christ had been a saviour he would not have said that it was not within his power to do so. Again, see gospel of St. Matthew 15—24, But he answered and said I am not sent unto you but unto the lost sheep of the house of Israel. Gospel of St. Luke 22—30 ; Jesus has given promise to his disciples that they will sit in his kingdom to judge the twelve tribes of Israel. If Jesus Christ were a saviour of all the creeds of men he would not say that he had come only for Israel. Gospel of St. Marks 4—11-12, Jesus Christ said to his disciples : unto you is given to know the mystery of the kingdom of God but unto them that are without, all these things in parables that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them. If Jesus Christ were a Saviour of all, he would not do all things in parables and keep the people disbelievers and in sin. Again, Gospel of St. Matthews 7—21-24, Jesus says, not every one that sayeth unto me Lord, shall enter into the kingdom of heaven but he that doth the will of my father which is in heaven, 22, any will say to me in that way, Lord, have we not prophesied in thy name? And in thy name have cast out devils, and in thy name done many works, 23, and then will I profess unto them, I never knew you ; depart from me ye that work iniquity

24, therefore whosoever heareth these sayings of mine and doeth them I will like him unto a wise man. If Jesus Christ were a saviour and an atonement for sins, he would not say that he would deny them and order to depart from him. Gospel of St. Matthew 16—27, Jesus says, For the Son of Man shall come in the glory of his Father with his angels and then he shall reward every man according to his works. Gospel of St. Luke 11, 1-4, Jesus teaches his disciples how to pray. He said to them. When ye pray say, our father which art in heaven, hallowed be thy name, thy kingdom come and forgive our sins. Gospel of St. Matthew 14—23, Jesus Christ went alone to a mountain to pray. If Jesus Christ were saviour and atonement for sins, he would not say to pray for forgiveness of sins nor would he pray himself, see gospel of St. Mark 3—31, Jesus denied his brethren and mother and said that he who shall do the will of God the same is my brother and my sister and mother. If Jesus were an atonement for sins he would not say to his brethren and mother to do the will of God. Gospel of St. Luke 73—24-30, verse 24-30, Many, I say unto you will seek to enter in and shall not be able, 25, When once the master of the house is risen up and hath shut the door and ye begin to stand without, and to knock at the door saying Lord open unto us, and he shall answer and say unto you I know you not whence ye are, 26, Then shall ye begin to say. We have eaten and drunk in thy presence, and thou hast taught in our street, 27. But he shall say I tell you I know you not whence ye are, depart from me, all ye workers of iniquity, 28. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you, yourselves thrust out, 29, And they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God, 30, and behold there are last which shall be first and there are first which shall be last. If Jesus Christ were an atonement for sins his people would not stand without. See Cornithians I, 5—11-13 and 6—9—10, in which it is that know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived neither form eaters nor idolators, nor adulterers. nor effeminate, nor abusers of themselves with mankind, 10, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. Do not keep company or eat with such men and put away from among yourselves such wicked persons. If Jesus Christ were an atonement for sins these people would not go to hell, Gospel of St. John 5—29, Jesus Christ says, they that have done good unto the resurrection of life and they that have done evil into the resurrection of damnation. If Jesus Christ were an

atonement for sins he would not say that every man shall be rewarded according to his doings. Gospel of St. Luke 6—24, Jesus Christ says, But woe unto you that are rich for ye have received your consolation, 25, Woe unto you that are full for ye shall mourn and weep. Gospel of Marks 10—25, Jesus Christ says, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, Luke 16-19-31, Jesus says, that the wealthy go to hell and the poor to heaven. If Jesus Christ were an atonement for sins, how could wealthy people go to hell, John 14-15, Jesus says if ye love me keep my commandments. Matthews 19-17, Jesus Christ says that if thou wilt enter into life keep the commandments. If Jesus Christ were an atonement for sins he would not say to keep commandments. Matthews 23-35. The Epistle to Hebrews 11, where it is written that many prophets before Jesus were, killed enemies. At that time not any of them became an atonement for sins, How can then in Jesus being killed become an atonement for sins. And this is contrary to the books of all the prophets and the judgment of God for see Ezekiel 18-20-21, The soul that sinneth it shall die, the son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him but if the wicked shall turn from all his sins that he committed, and keep all my statutes, and do that which is lawful and right he shall surely live he shall not die: see Deuteronomy 5-33, Ye shall walk in all the ways which the Lord your God has commanded you that ye may live and it may be well with you and that ye may prolong your day in the land which you shall possess. The general Epistle of James 2-17, Even so James faith, if it has not works is dead being alone. If in Jesus being killed there were an atonement for sins, then how can many prophets and thousands of men who have died before Jesus came into existence be saved and atoned for their sins? It is within common sense that he who is guilty can be punished. Then God being a great Judge how can he allow Jesus being killed for the sins of others. He can throw all into heaven or into hell if he wishes, no one can check him. The forgiveness of sins is this that we should believe in the last prophet and repent for our sins and ask forgiveness from God. The other thing is that if Jesus had come for atonement he would not show displeasure while dying. See Mark 14-33, where it is that Jesus began to be sore amazed and to be very heavy, and in 35, it is that he went forward a little and fell on the ground and prayed that the hour might pass from him. Matthew 27-50, Luke 22-44, and being in an agony he prayed more earnestly and his sweat was as if great drops of blood falling down to the ground. Jesus



when he had cried again with a loud voice yielded up the ghost. If Jesus had come to die how would he have borne the pain of dying. As see Genesis chapter 22, God commanded Abraham to offer his son's feast and Abraham and his sons without showing any mark of fear or displeasure carried the order of God into force. He then received the reward and chapter I, John was also tested in various ways by God, and he did not show any reluctance so he at last was rewarded. See Matthews 24-13, But he that shall endure unto the end, the same shall be saved. By this the killing of Jesus and his atonement for sins disproved or if the above mentioned things are not disproved consider well and with judgment and ask forgiveness of prophet Mohammad and bring faith on him as Jesus says in Luke 15-7, Marks 2-5, Matthew 4-17, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no pardon. Whereby you will get salvation lest at the judgment day weeping and gnashing of teeth would be of no avail.

### CHAPTER III.

An answer to those who mix Koran with Geography and Astronomy and thus falsify the facts of Mohammad. Koran is a sacred book from the mouth of God. Koran contains no false story, and if you do not believe it to be the word of God, then all learned men of the world may compose a verse like that of Koran. The Koran has no connection with Geography written by men. See Revelation 10-8, where it is written that they shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle the number of whom is as the sand of the sea. This reckoning no Geographer can show. See Genesis 2-10, where it is that a river went out of Eden to water the garden and from thence it was parted and became Gilbon, into four heads which are vision, Hiddekel Euphrates, Luke 10-18, I beheld Satan as lightning fall from heaven in no astronomy. This is not where it should have been. But in Bible there are several things which have no foundation at all. See Gospel of St. Matthew chapter I. In the beginning of this chapter there is written the book of Generation of Jesus Christ, from Abraham to Joseph the husband of Mary and Jesus is reckoned in the genealogy of Joseph. This is quite wrong for in verse 18 it is written that Mary was found with child of the Holy Ghost before they came together. Now, when Jesus is not born by the seed of Joseph how can he be reckoned in the genealogy of Joseph. Again Jesus is called the son of David and this is also thus proved for in Gospel of St. Marks chapter 12 verse 35. Jesus Christ says, How say the scribes that Christ is the son of David? Again in

verse 17 it is said that from Abraham to David there are fourteen generations. And from David up to the carrying away into Babylon there are fourteen generations. In this there is a mistake. Abraham to Jesus there are 41 generations while they ought to be forty-two. Chronicles I, Chap. 3—10-17. From Solomon to Jaconiah there are 18 generations and in Matthew 14. Again in gospel of St. Luke chapter III, the genealogy of Jesus is given. In this from Abraham to Jesus there are 56 generations and from Abraham to David in both gospel 14 names are to be found and from David to Jesus all names are different in both the Gospels. How can a book like this be taken as an authority for the following matters which errs in the beginning. Again Jesus is reckoned in the genealogy of David from the side of his mother. This is also disproved for David in the genealogy is 7 to Judas the son of Jacob again in gospel of St. Matthew chapter 2 Jesus is born in the time of King Herod of Bethlehem. And when Herod asked the wise people to search for him, those people saw Jesus but went their way and an angel said to Joseph to take his child, its mother and flee away to Egypt for Herod will seek to kill the child. Then Joseph went to Egypt taking the child and its mother. Herod caused every child within two years of age to be killed in Bethlehem and when Herod was dead the angel said to Joseph to go into the land of Israel. Then Jesus and his mother came there. In gospel of St. Matthew it is written that Herod wanted to marry Herodias his brother Phillip's wife but the prophet John checked him. He therefore caused John to be killed, this also is disproved because in gospel of St. Matthew chapter III, Jesus was baptized by John and in the gospel John chapter, John points out Jesus to people and declares him to be the son of God. Gospel of St. Matthew chapter II, John sent disciples to Christ. By this the information relating to David's generation including Jesus in it is disproved, all these are disproved, and Matthew 2—23. He came and dwelt in a city called Nazareth that the word of the prophet might be fulfilled. He shall be called a Nazarene. Then chapter 27 verse 9 the word of prophet Jeremiah was fulfilled. This was not said by the prophets. How can we believe a book in which there are written false matters to be the writings of God. In gospel of St. Marks, chap: 23, the several signs of the last day are written in which it is written that the sun will be darkened. In those days after the tribulation, the sun shall be darkened and the moon shall not give her light and the stars

shall fall and the powers in the heaven shall shake and then shall they see the Son of Man coming in the clouds with great power and glory, 30, Verily I tell you that this generation, shall not pass till all these things be done, 31, Heaven and Earth shall pass away but my words shall not pass away. This is disproved for the generation of Jesus has passed away since 1750 years and no sun was darkened, and so forth, and no powers were shaken and Jesus also did not come. Again in gospel of St. Marks, chapter 9, Jesus says—Verily I say unto you that there be some of them that stand here who shall not taste of death till they have seen the kingdom of God come with power. This is disproved for none of his time is left alive but all have died. John 8—51 Jesus says—Verily I say unto you If a man keep my saying he shall never see death. This is disproved for those who kept his saying have also died. John 6-49-50, Your fathers did eat manna in the wilderness and are dead 50. This is the bread which cometh down from heaven that a man may eat thereof and not die. This is also disproved for persons who so believed have also died. Again gospel of St. Matthew chapter 10 verse 23. But when they persecute you in this city, flee ye into another, for verily I say unto you, you shall not have given over the cities till the Son of Man be come. Now for a true prophet and his declarations the following are the signs given in Deuteronomy. Chapter 18 verses 20-22. And if thou say in thine heart how shall we know the word which the Lord has not spoken? 22. When a prophet speaketh in the name of the Lord and the thing follow not, nor come to pass, that is the thing which the Lord has not spoken. This proves that the above said things do not concern Jesus nor is he killed. Again Jude's Epistle verse 9 where in it is that Michael the Archangel when contending with the devil, he disputed about the body of Moses. This thing is not in the book of Moses. Again—Jude's chapter 1 verse 14 and Enoch also the seventh from Adam prophesied of these. This thing is not in the book of Genesis. Again in Psalms 105 verse 18 it is written whose feet they hurt with fetters he was laid in iron. This thing is not written anywhere in the Genesis. These omissions show that they are either false or the Bible does not contain the full account. Again in Genesis chapter I. God has created the heaven and the earth. He created one thing and when he saw it was good, he created another. Again in chapter 6 verse 6 where it is that it repented the Lord that he had made man on the earth and this grieved him at his heart. This is disproved for it counteracts the foreknowledge of God. Again in Genesis chapter 19 it is that Lot had two daughters and they three went together to a cave where in order to preserve the seed

the two girls gave their father wine and lay with him. The both then conceived. The first born gave birth to a son and called his name Moaba and the younger one also gave birth to a son and called his name Ben-Ammin. Again in chapter 38, it is that Judah slept with his daughter-in-law and through him she gave birth to two sons and their names were—Pharez and Zarah. And Solomon worshipped idolatry. Again in Samuel II. chapter II. David became enamoured of the wife of Uriah and lay with her who bore a son. All this is disproved. Otherwise the generation of Israel becomes begotten from adultery. And from this very David, Judah and Pharez, Jesus Christ is descended. See Gospel of St. Matthew chapter I. Consider fully and with judgment and believe in prophet Mohammad whereby you will be saved. There are many mistakes besides these but I do not enter all of them as the space does not permit.

#### CHAPTER IV.

An answer to those who comment upon some verses of the Koran which are repealed by those subsequent to them : This is not the case only with the Koran but with almost all books of prophets which are more or less altered. See Genesis 29—23-28, where we find that during the time of Jacob there was such a law that one man could take two sisters to wife at one and the same time. In Leviticus 18—18. In the law of Moses the above fact is altered and it is forbidden to take to wife two sisters one during the lifetime of the other. Again see Exodus 6—20, where it is that one can take father's sister to wife and in Leviticus 10—12, the same thing is forbidden it is that it was lawful to marry half-sister (in Genesis chapter 20 verse 12) and in Leviticus 18—9 in Moses law the same thing is forbidden. Again in Matthew 5—17-19. From the time Jesus began to preach and to say repent for the kingdom of heaven is at hand. 18, and Jesus walking by the sea of Galilee said think not I am come to destroy the law or the prophets, I am not come to destroy but to fulfil 18. For verily I say unto you, till heaven and earth pass one jot one tittle shall in no wise pass from the law till all be fulfilled, 19. Whosoever therefore shall break one of these commandments, and shall teach men so he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. 20. For I say unto you except your righteousness shall exceed the righteousness of Scribes and Pharisees ye shall in no case enter into the kingdom of heaven. By this Jesus Christ being the atonement for sins is quite disproved and those commandments which he has altered if the Christians do not follow they are excluded from entrance into the kingdom of heaven. And in the same chapter



in verse 31-32 it is said whosoever shall put away his wife he may give her writing of divorcement. But I say to you that whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery. Again in the same chapter verse 38 there is such that Jesus says that ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I say unto you that ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. The former order is destroyed by the subsequent one. Again in Deuteronomy 26—12. There is a law of Moses that the tithes of one's increases every third year should be given to the poor. And in Luke 6—30. Jesus says give to every man that asketh of thee and of him that taketh away thy goods ask not them again. The former order is cancelled by the latter one. Again St. John 8—3-11. There is a law of Moses that one who is taken in adultery should be stoned, but Jesus has allowed a woman to say simply saying go and sin no more? This order is also destroyed by the subsequent. Again in Leviticus II. Many sort of beasts and fowls are forbidden to take them for food and in Marks 7. Jesus says that anything which may be eaten does not make any one unholy. This order is also destroyed. Again in Matthew 9—13. Jesus says I will have mercy and not sacrifice and in Matthew 10—34, Jesus says think not I am come to send peace but this is also disproved. Again in Matthew 10—34 Jesus says think not that I am come to send peace on earth. I came not to send peace but a sword. This is also destroyed. Again in chapter 9 verse 13. Jesus says I am come to call the sinners to repentance and in Marks chapter 4 verse 16, Jesus says lest at any time they should be converted and their sins be forgiven them. This is also destroyed. Again St Luke—10—4, Jesus says carry neither purse, nor scrip, nor shoes, and Luke 22—35, Jesus to take purse scrip and sword. This also is destroyed. Again in St. John chapter verse 31, Jesus says if I bear witness of myself that witness is not true and chapter 8 verse 14. Jesus says though I bear record of myself, yet my record is true. Again St. Matthews 10—5, Jesus says to his disciples to go and preach to Israels only. Heal the sick, cleanse the lepers, raise the dead, cast out devils. He who comes to preach should show the above functions and if this power was particularly given to Jesus's disciples only, then they only were commanded to preach and Marks—16—15, Jesus says go ye into all the world and preach the gospel to every creature. This also is destroyed. But all this is the test of God to examine men as in Denteronomy 13 —3, for the Lord your God proveth you to know whether you love the Lord your God. Matthew 18—11, Jesus says for the Son of Man is come to save that which was lost, and chapter 25 verse 29, Jesus says

for unto every one that hath shall be given and he shall have abundance, but from him that hath not shall be taken away even that which he hath. This is also destroyed. Again, in chapter 15, verse 24, Jesus says I am not sent to you but unto the lost sheep of the house of Israel and John 4—40, verse 49. Jesus himself went into the land of Samaritans and he abode there for two days. This also is destroyed and other creeds have become Christians. Consider therefore fully and with judgment and believe in prophet Mohammad or on the judgment day salvation will never be obtained.

### CHAPTER V.

An answer to those who comment upon Hadis (works) and commands.

All these sorts of works have been done by Mohammad and they are written on inquiry as collected as seen and heard by every disciple, and as commandments have more than one significance, they have thus produced difference in them. All tellers and as some works are done two or three ways. All tellers of Hadis and their accounts have also been written. And in any of these tellers if falsehood is proved or he hath not shown the person from whom he heard, he must be considered unworthy to be believed. But in all four gospels, a work which is done by Jesus or said to be done by others, has so much difference in quantity and quality that it is not perceived which is correct, and it is also not written from whom they heard or what sort of men were those who told. And in these St. Mark and St. Luke are not even the disciples of Jesus Christ—see gospel of Luke chapter I. St. Luke says that he has written it from the deliverers who were eye witnesses and ministers of the world and St. Matthew and St. John are disciples of Jesus Christ but these two have not the perfect remembrance of the works of Christ as you will see from several instances I will give below. See gospel of St. Matthew chapter 15, Jesus has given food to 4,000 men in seven cakes and he has healed many sick persons. But these things are not to be found in the gospel of St. John chapter 11. Jesus has given life to Lazarus who was dead. There are many things which are not found in the gospel of St. Matthew and there have been hundreds of differences in both these gospels which if any one wishes to find out, may compare both gospels. I point out the difference in the four Gospels. See Matthew chapter 27. When Jews crucified Jesus there was darkness all over the land from the 6th to the 9th hour and Jesus said my God my God why hast thou forsaken me and he yielded up the ghost with a loud voice. And behold the veil of the temple was rent in twain from the top to the bottom.

and the earth did quake and the rocks were rent and the graves were open and many bodies of the saints which slept, arose and came out of the graves and went into the holy city and appeared unto many, and gospel of St. Marks chapter 15. The same description is written where the quaking of the earth, the rending of rocks, of laying open of graves and the rising of many saints that slept and the seeing of the resurrection of Jesus by many are not at all in it. And in gospel of St. Luke, chapter 23, the same description is given where he says; into thy hands I commend my spirit. In this the opening of graves and the rising of the dead bodies and the saying of my God, etc., is not given, and in gospel of St. John, chapter 19 the same description is given and it is written that he received vinegar and gave up the ghost. In this the prevailing of darkness, the quaking of the earth and opening of graves and the rising of the dead bodies and the crying O! God, etc., is not given. Thus you see that in describing the one and the same event by the four disciples we find much difference, and there is no proof to show as to what saying is correct and what is not. Again, in gospel of St. Matthew, chapter 28. In the end of the Sabbath as it began to dawn towards the first day of the week, came Mary to see the sepulchre and there was a great earthquake and the angel of the Lord descended from heaven and came and rolled back the stone from door and sat upon it. His countenance was like lightning and his raiment as white as snow and for fear of him the keepers did shake and became as dead men and the angel told Mary not to fear. He is not here for he has risen and go quickly and tell his disciples that he has risen. And when she was running to bring word to his disciples, Jesus met her on the way. Again in St. Mark's gospel, chapter 16, the same description is given as follows:—The stone was rolled away and in the sepulchre a young man was sitting with a white garment and he said that he had risen, he is not here and he first met Mary early on the first day of the week. Now here the becoming of the earthquake the rolling away of the stone by the angel, his sitting upon it and Jesus meeting Mary on the way is not written. Again, Luke, chapter 24. There was none in the grave and the two men in shining garments told them that he had risen. And afterward the women informed the disciples. The disciples believed them not, and Peter alone went to see there himself and beheld the linen clothes. And on the same day Jesus met two men on the way a little far from Jerusalem. Afterwards he met his disciples, here the sitting of one man in the grave and Jesus first meeting Mary is not written. And gospel of John, chapter 20. The same thing is described. Here Mary saw the stone taken away and when the disciples looked into the sepulchre they saw no-

thing but a napkin and linen clothes. So they went home and Mary stood there weeping for a while. And when she looked in she saw two angels in white sitting one at the head and the the other at the feet side. Mary turned back, and saw Jesus but she knew not that it was Jesus and supposed him to be the gardener. In this he did not meet her in the way nor the two men and of saying of angels that he has risen. All this is not spoken. Now, you see the great difference in the four gospels. And here whose account is true, and whose not is not determined. Again, St. Matthew, chapter 8, verse 5. A centurian came to Jesus and said that his servant was lying sick with palsy and this thing is in Luke 7—3. The Centurian sent the elders of the Jews and this is not in St. John's Gospel neither in that of Mark. Again Matthew, 21—16. Jesus says out of the mouth of babes and sucklings hast thou perfected praise. Luke 19—40. If these should hold their peace the stones would cry out. John and Mark have not this event in their gospels. Again, St. Matthew 27—44. The thieves also cast the same in his teeth. Luke, 23—39 one of the malefactors railed at him and the other rebuked him saying dost not fear God? and in John this is not. Again Matthew 9—13, this our ruler came and said to Jesus that his daughter has died. Marks 5—1 22 Luke 8—41. The same thing is that the ruler said that his daughter was on the point of death And John has it not. Again, St. Matthew, chapter 14, verse 25-29, Jesus Christ and Peter walked on the water. Marks 6-28, John chapter and verse 19, Jesus only walked on the water and Luke does not contain it. Again St. Matthew 15-30, Jesus healed many lame, blind, dumb and maimed persons. Marks 8-31, Jesus healed one deaf man. And in Luke and St. John this is not. Again Marks 6-9. He shod with sandals, and Matthew 10-10. Provide neither with shoes. And Luke and John have it not. Again Matthew 3-11. He shall baptize you with the Holy Ghost and with fire. Marks chapter and verse 8. He shall baptize you with the Holy Ghost. And John has it not. Again Matthew 28-18. Jesus says all power is given unto me in heaven and in earth to baptize all nations in the name of my father Holy Ghost. Go into the world and teach the gospel to every creature. Luke chapter 24 verse 49. I send the promise of my father upon you, but tarry ye in the city until ye be endued with power from on high. And St. John 20—23. Whosoever's sins you remit they are remitted unto them and whosoever's sins you retain they are retained. Again Matthew 27—27. They compelled Simon to bear his cross. John 19—17. He himself bore his cross. Again Marks 15—26. The supercription of his accusation was written over. The King of the Jews, John 19—19. The writing was Jesus of Nazareth the



King of the Jews. Matthew 8—28. Jesus met two men possessed with devils. Marks 5—2. There met Jesus a man with an unclean spirit. Again Luke 53. Jesus entered into one of the ships and taught the people from there and took Simon with him. Matthew 4—18. Jesus walking by the sea called Simon. Again Matthew 5—6-7 and Marks 3—13, and Luke 6—12. Jesus went up into a mountain and preached from there. Herein the four gospels are very different from one another and one or the other contains more or less than the rest does and has not this thing at all. Again John 1—29. John speaks of Jesus as the Lamb of God who taketh away the sins of the world. This thing is not in the other three gospels and chapter 6—24. Jesus says whosoever eateth my flesh and drinketh my blood, hath eternal life. This thing is not in the three gospels and chapter 10 verse 30, Jesus says I and my Father are one. This is not in the other three gospels and chapter 14 verse 6, no man cometh unto the father but by me. And Marks 10—55. Jesus says to give his life a ransom for many. This thing is not in the other three gospels. And in the book of errors of Bible by Ward, Dr. Mule compared several gospels and has found 30,000 differences and Dr. Greenbax compared 355 gospels and has found 35,000 differences and the differences shown above must be true or false. If we say one true and the other false, then how can these gospels be said true, and in the world it is but common justice that in a smaller or higher crime if there are two or four different and equal evidences on both sides, the case is dismissed. Now, when a book on which we depend for salvation and to meet God has so many differences, how can we call it the word of God. And those people who say that these gospels are written by the inspiration of God are not worthy to believe, for if these had contained things made known by God, then the four gospels would have resembled one another, and the veracity of them is disproved by the laws of Moses and Jesus Christ. Deuteronomy 19—15 and Matthew 18—16, Jesus says that by the mouth of two or three witnesses every word may be established. Again, several things in the gospels are unjustly written in favour of Jesus as on authority from former books. See Matthew 2—15. That it might be fulfilled which was spoken of the Lord by the prophet, saying out of Egypt have I called my son. This thing is unjustly written in favour of Jesus by Matthew. See Hosea 11—1-3. It is written that Israel will set out from Egypt and Israel burned immense graven images and Jesus was not a worshipper of idols. Again Luke 24—44-46. That all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms 22. See David describes evils on

himself given by his enemies and such other things are written in Isaiah chapter 53. Those accounts suffered by David and hereafter to happen on Jeremiah are described in verse 10. His dynasty is written and Jesus had no wife and children and in verse 12 it is written to divide the spoils and Jesus has made no war and did not divide spoils. Again John 19—36. For these things were done that the Scriptures should be fulfilled. A bone of him shall not be broken. This thing is unreasonably written in favour of Jesus by John. See Number 2—12. It is written not to break the bones of animals of sacrifice on the passover. Again John 19—23. The Scripture might be fulfilled which saith they parted my raiment among them and for my vesture they did cast lots. This John has unjustly written in favour of Jesus. See Psalms 22—13. This thing concerns David who describes his evils given to him by his enemies. Again Marks 1—14-19, I was daily with you in the temple teaching and ye took me not but the Scriptures must be fulfilled. See Psalms 22—6. David describes his evils rendered to him by his enemies. There are many things besides these written in favour of Jesus, but a few are written to be made known. Consider well and with judgment and believe in prophet Mohammad, otherwise repentance at the last day will be of no avail.

## CHAPTER VI.

An answer to those who comment that prophet Mohammad has not worked any miracle. One can think that it is in the hands of God to work miracles and where prophets are commanded to show they can show, and where they are not they cannot, as see John 5—19-30. Jesus says verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do for what things soever he does, these also prove the son likewise. In this way Jesus has not showed miracles to those who have for them, See Marks 8-11. Jesus was questioned by Pharisees as to a sign from heaven. He did not give and departed in a ship to the other side and Luke 11-16. People sought of him a sign from heaven but Jesus talked of other things and did not gave any to them, and John 6-30. What sign showest thou then that we may see and believe thee. Jesus did not show and told them to believe and chapter 2 verse 58. What sign showest thou unto us seeing that thou doest these things. Jesus talked of other things and did not show any. Matthew chapter 26 verse 67. They smote Jesus with palms of their hands and said prophesy unto us if thou art Christ. Who is he that smote thee, no answer was returned by Jesus, and chapter 27 verse 42, the chief priests and Scribes and Elders said to

Jesus. If thou be the king of Israel come down from the cross and we will believe you, and Matthew 13-58. Jesus did not show many mighty works there because of their unbelief, and John 11—41-42, Jesus has raised a man from the dead with thanks that he has heard him and always heard him and whenever Jesus has shown miracles the Jews said he hath a devil, and is mad, and why hear ye him. In like manner prophet Mohamamad has also shown miracles. He who wishes to convince himself of them may look for them in the Koran, in books of Hadis and in books of Sheer the veracity of which is stronger than that of those of God. Again prophet Mohammad has not abused those who asked for miracles with bad words. See Matthew 12—39-40. Certain Scribes and Pharisees asked for a sign from heaven but Jesus did not show any but said an evil and adulterous generation seeketh after a sign and there shall no sign be given to it but the sign of the prophet Jona. For as Jona was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth, and chapter 16 verse 4, the Pharisees and Sadducees came and desired him that he would show them a sign from heaven. Then Jesus did not show and said a wicked and adulterous generation seeketh after a sign and there shall be no sign given unto them but the sign of the prophet Jona, and Luke 11—16-29. People asked for sign from heaven and Jesus said no sign shall be given to it but the sign of Jona the prophet. And this prophecy is also denied ; for as above is said that Jona lived for three days and three nights in the belly of the whale, the Son of Man shall remain for three days and three nights in the heart of the earth. Now, see that Jona has gone alive into the belly and remained three days and three nights and came again in that state and Jesus had gone dead, and remained for one day and two nights, see Marks 15—42 and 16—2. Again some miracles of Jesus are written in the one and not written in the other true ones. See Matthew 9—27, Jesus healed two blind men. This is not in the other gospel and Marks 7—53, Jesus healed one who was blind and dumb. This is not in others and chapter 8 verse 22, Jesus cured one blind. This is not in others and Luke 5—6, Jesus showed miracle of fishes. This is not in others and John 2—9, Jesus made wine of water. This is not in others and chapter 5-5, Jesus cured one sick of 35 years. This is not in others and 11-9 verse 10, Jesus cured one blind by throwing clay, and chapter 11, verse 44, Jesus gave life to one dead. This is not in others. Now all these above miracles are disproved by the law of Moses and Jesus ; see Deuteronomy 19—15 and Mathew 18—16, Jesus says every thing must be proved by the mouth of two or three witnesses, and if a prophet can be believed by his show-

ing miracles there are many prophets and their books, but five or seven prophets' books show miracles and others do not. Then those prophets who do not show miracles should be disbelieved. Again who comment upon the going and coming of prophet Mohammad to and from seventh heavens may look in the second Corinthians, chapter 12 verse 1-4, Paul says he got up to the third heaven and also into paradise where he heard unspeakable words which it is unlawful for a man to utter. See Revelation of John the Divine. John says he saw Jesus and the throne of God and everything to come was told him. These things are not intelligible to man but to God it is so. Again in Matthew 1, Jesus being born of the Virgin Mary chapter 19 verse 23-26, Jesus has told that it is not difficult for God to make a camel go through the hole of a needle but this is great to man. In this way prophet Mohammad has gone and come to and from the seventh heavens. Consider therefore well and with judgment and believe in prophet Mohammad or at the last day salvation will never be obtained.

## CHAPTER VII.

An answer to those who comment upon Prophet Mohammad's religious wars:—

I have proved in my former prophecies given in the Bible by prophets about Mohammad's making religious wars notwithstanding many prophets have made wars to spread their religion, see Exodus chapter 23, verse 24. God commands Moses not to bow down to their Gods nor to serve them but thou utterly throw them and quite break down their images, and chapter 19 verses 16-19, God said to Moses that the Lord will have war with Amalek from generation to generation and in verse Moses has fought them, and chapter 32, the worshippers of the molten golden calf were cut down. Moses was ordered to do so and Deuteronomy 2—3, Moses has fought with Simon and Leg and captured their land and made away with the men, women and little ones, and chapter 20, God has commanded Moses to make war with the non-believers and kill them all, and Joshua chapter 15, Joshua by the order of God has made great wars with many Kings and has cut them all and the sun and the moon also stood still. Judges 3—21, By order of God Athniel and Ehud and Deborah and Barak and Gideon and Jephthah, all these prophets have made war, and Samuel I. chapter 7 verse 30, David has by the order of God made many wars with the non-believers; and Samuel II. chapter 5 verse 24, David has made many wars, Kings I, chapter 18, prophet Elijah slew the worshippers of Baal a bullock and Genesis chapter 7. God has killed all men of the time of Noah for not obeying the orders of the Lord by spreading



water all over the world, and chapter 19, the people of the time of Lot, viz., Sodom and Gommorrah were killed by raining of brimstone and fire for not obeying the order of the Lord; and Exodus chapter 14 Pharoah and his army for not obeying the order of God were drowned in the Red Sea by God; and Kings II. chapter 7, the people of the time of Eijah for not obeying the order of God were killed by fire and many times God has ordered non-believers to be killed by his angels, see Chronicle 21, Luke 19—27, Jesus has also said bring hither those mine enemies, which would not that I should reign over them and slay them before me and in like manner the Christians may have also made wars at several places and forced people to believe their faith. See Indian History Kilicia, Part III. chapter 1 and page 150, lines 19-20. The troops of Denmark have conquered the savages of Ruen and forcibly compelled them to leave off idolatry and adopt the Christian faith and the Asthinions were treated in like manner by the Christians and some brave persons with the sword Labunian and Corlendum were treated in the same way. Elimani people have fought for 53 years and killed many and made Christians the people of Russia; and Brevisson a dela destruction delas Indians has written that in St. Domingo and Jamamas people were hanged and wrought Christianity and Jundiode fruit has written in his Hindustani book page 16-2 and in English page 145 that in the new world 120 millions of men were killed beneath the cross and the French. In this way people were compelled to adopt Christianity and have fought in themselves and killed many persons. Now that God himself and his prophets have killed non-believers. Then no wonder that Mohammad has done the like and no comment upon his works can justly be applied. Consider therefore well and with judgment and believe in prophet Mohammuad wereby salvation will be obtained.

### CHAPTER VIII.

An answer to those who comment upon prophet Mohammad's marrying of wives. See that in the Bible more than one prophet has taken more than one woman to wife. Samuel II. chapter 5. verse 13. David took unto him more concubines and wives and chapter III. verse 15 David deprived Pualtiel of his wife; and chapter XI. verse 2-4. David has taken away the wife of Uriah, and Matthew 27—35 and Acts 2—30. David has been written a prophet, and I Samuel, chapter 16 verse 13, and the spirit of the Lord came upon David and Kings I, chapter 11 verse 3, Solomon had seven hundred wives and princesses and three hundred concubines and he is a prophet, see chapter 6 verse 11 and at many places. The word of the Lord came to Solomon, I, and Judges 8-30, Gideon had many wives and chapter 6 verse 8-13. Gideon

has been written a prophet and Genesis 35-23. Jacob had four wives and chapter 21, Abraham had two wives and Chronicles II. 11-21. Rehoboam had eighteen wives and three concubines, and chapter 13 verse 21, Abijah had fourteen wives, and Luke 8-2-4, and 10-40 and John 11-5 Jesus Christ loved Martha and her sister and Lazarus and these served him. There is no comment now upon Mohammad's marrying nine wives, and he himself married nine and why ordered his followers to make four wives for which see all the above prophets have made many wives and their books are not excepted but on the contrary they have ordered to follow them, and Matthew 19-6 and Timothy I. 3-2 and Titus chapter I, verse 6. It is ordered to marry only one wife.

#### CHAPTER IX.

An answer to those who comment upon Mohammed's telling a falsehood.

Although Mohammad has not told a lie in any matter, in the Bible it is written that many prophets have told a lie. See John, chapter 7, verse 8-10. Jesus said to his brother to go up unto the feast and he was not to go but afterwards went secretly, and Luke 4-7 verse 25 and chapter 9 verse 30 and Matthew chapter 17 verse 12 Jesus has said that Elias had come and gone and Matthew chapter 11-14. Jesus says for himself and Matthew chapter 12 verse 4, Jesus has said that he will remain three nights and three days in the heart of the earth like Jona and Marks chapter 15, and Jesus said to his companions at the cross that to-day thou shalt be with me in Paradise, and John, chapter 24, verse 17, when Jesus rose from the sepulchre he told Mary not to touch him for he had not till then gone to the father and Matthew chapter 13, verse 24 Jesus said chapter 12 verse 19. Abraham has called his wife his sister to save himself, and chapter 18, verse 15 Sarah has told a lie, and chapter 27 Isaac's sons and Jacob from many prophets of Israel have sprung up deceiving his father, and telling a lie, received blessing, and chapter 10 Jacob's sons threw Joseph, their brother, into a well and told a lie before their father; and chapter 26, verse 9, Isaac has called his wife his sister to save his life, and chapter 44 Joseph deceived his brothers to make them guilty of a crime of theft, and I Kings, chapter 13, a prophet's telling a lie is written. Consider well and with judgment and believe in prophet Mohammad whereby eternal life will be obtained.

#### CHAPTER X.

An account of other prophets like that of Jesus Christ. As Jesus Christ is begotten without a father, other prophets have

no father at all. See Genesis chapter 2, Adam is born without a father and mother, and spirit is thrown into him through his nose. Eve was formed from one of his ribs, and chapter 4 of verse 17, Caib's wife had father and mother. And Hebrews, chapter 7, verse 2 and 3 Melchisedec has also neither father nor mother; and II Kings, chapter 4, verse 17. By the favour of Elisha a woman conceived; and Jesus means a saviour, Joshua means the same thing and Isaiah means the saviour of God, and as Jesus went to heaven, Enoch was taken up by God: verse II Kings chapter 2, verse 2, Elijah went up in a whirlwind into heaven and as Jesus was bowed so Araunah bowed himself before the king on his face upon the ground; II Samuel, chapter 24, verse 20; and chapter 9, verse 8, Mephibosheth fell on his face and did reverence to David; and Daniel chapter 2, verse 46, the King Nebuchadnezzar fell upon his face and worshipped Daniel and Genesis chapter 44, verse 14, Judah and his brethren fell before Joseph on the ground; and Isaiah, chapter 45, verse 14, They shall make supplication to the anointed Cyrus; II King, chapter 4, verse 37, Elisha was bowed by a woman and as Jesus was called Lord, Joseph saith God has made him Lord of Egypt; and I Peter, chapter 3, verse 6, Sarah called Abraham Lord and as Jesus is called Christ, meaning anointed, many prophets were so called which I have pointed out in my past prophecy; and as Jesus was called the son by God, many were thus addressed by him. See Prophecy ten. And according to Christian belief as Jesus raises himself to life again, women received their dead raised to life again. Hebrews chapter 11 verse 35 and Exodus 33-3, Balaam was filled with the spirit of God. As Jesus Christ raised the dead, Kings I, 22, Elijah gave life to a child; and Kings II, chapter 4, verse 32-35. Elisha gave life to a child; and chapter 13, verse 21, a man was thrown into the sepulchre of Elisha and when he touched his bone the man immediately revived, and as Jesus has given food to many men with a few loaves, by the miracle of Elisha a family of a house has lived upon a handful of flour and little oil for many days; Kings II, chapter 4, verse 42-44. Elisha fed hundred men with 20 loaves full ears of corn, and left these off. And as Jesus made wine out of water Elisha made poison pottage meat as good pottage, and Exodus chapter 16-17. Moses has given the whole race of Israel quails, manna and water for many days. And as Jesus cured dumb, blind, see Kings II chapter 5-14; chapter 6-20 Elisha has healed blind, dumb: and as Jesus walked on the waters, Kings II, chapter 2-14. Elisha was given way by water, and chapter 6, verse 100, was made to swim on water. There are many miracles as they were wanted according to true, prophet have shown in Bible, all these miracles and many others were

worked out by prophet Mohammad for which one may look into the books of Hadis and Sheer. By this the works which Jesus has done have been proved in others. Therefore, to call Jesus 'God or the Son of God', is disproved. Consider therefore well and with justice and believe in prophet Mohammad whereby salvation will be obtained.

## CHAPTER XI.

How to know a believer of Christ.

See John, chapter 14-12. Jesus says, verily verily I say unto you he that believeth on me, the works that I do, shall he do also and greater works than these shall he do. Now, Jesus Christ has healed lepers, blind, dumb and maimed, then the believers in him should do the like as Jesus, otherwise they cannot be called true Christians; for in Marks, chapter 13, verse 31, Jesus says Heaven and Earth shall pass away but my words shall not pass away. Again, chapter 16, verse 17 and 18, Jesus says, and these signs shall follow them that believe. In my name shall they cast out devils they shall speak with new tongues. They shall take serpents and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover. One that has belief in me may do the same. Again St. Matthew, chapter 21, Jesus says, If ye have faith and doubt not ye shall say unto this mountain: "Be thou removed and be thou cast into the sea and it shall be done." And prophet Mohammad has said no such sign, yet hundreds of believers in him have had wonderful powers not only during their lifetime but after their death also. Again, St. Matthew, chapter 4, verse 2, Jesus fasted for forty days and forty nights chapter 6, verse 6 and 16, and chapter 17, verse 21; Jesus has ordered to pray and to fast. And chapter 5, verse 39-44, Jesus says, that ye resist not evil but whosoever shall smite thee on thy right cheek turn the other also, and if any one take away thy coat let him have thy cloak also. And whosoever shall compel thee to go a mile go with him twain. Give to him that asketh thee and from him that would borrow of thee turn not thou away; love your enemies, bless them that curse you, do good to them that hate you; and verse 28, That whosoever looketh on a woman to lust after her hath already committed adultery in his heart, and chapter 7 verse 1, judge not that ye be not judged. Again Timothy I, chapter 3, verse 1-12. If a man desire the office of a bishop, he must have one wife; as well as a woman desiring to be so must have one husband and not given to wine, nor be greedy of filthy lucre, and I. Corinthians, chapter



11, verse 6. A woman is ordered to be covered ; and Exodus chapter 22, verse 25 ; and Psalms, chapter 15, verse 54, and Isaiah, chapter 24, and Luke, chapter 22, verse 25, and Psalms, chapter 15, verse 5, and Isaiah, chapter 24, Luke, chapter 6, verse 35. It is forbidden to give and receive interest on money; and Leviticus, chapter 19, verse 27. Thou shalt not mar the corners of thy beard. Acts chapter 7 verse 33. In the holy ground put off thy shoes. Leviticus chapter 15 verse 16-17, and if any man's seed of copulation go out from him, then he shall wash all his flesh in water and be unclean until the even and every garment and very skin whereon is the seed of copulation shall be washed with water and be unclean until the even; and if a woman have an issue and her issue in her flesh be of blood she shall be put apart seven days. And whosoever toucheth her shall be unclean until the even : and II. Corinthians chapter 7, verse and Galatians chapter 5, verse 19. Let us cleanse ourselves from all filthiness of the flesh ; and Leviticus chapter 11. Swine and other animals are forbidden to be eaten or to be touched : and Acts chapter 10 verse 14. Peter also has denied to eat and his object was different. And Matthew chapter 22 verse 4 and Luke chapter 22 verse 7 : and Acts chapter 12 verse 7 : Leviticus chapter 10 verse 8 : Matthew chapter 24 verse 49 : I. Corinthians chapter 6 verse 10 : and Ephesians chapter 5 verse 18. It is ordered that be not drunk with wine : again Deuteronomy chapter 5 verse 1. Thou shalt not make thee any graven image or any likeness of anything : and verse 9 and I, Corinthians chapter 6 verse 9. Thou shalt not bow down to or worship any image. And Luke chapter 16 verse 31 : and Galatians chapter 5 verse 21 ; revellers shall not inherit the kingdom of God ; and Genesis chapter 17 verse 9-14 : and Leviticus chapter 22 verse 23. God has ordered for ever Abraham and every child to be circumcised : and Luke chapter 1 verse 59 and chapter 2 verse 61. Jesus and John were circumcised : and Exodus chapter 31 verse 12-15, and Deuteronomy chapter 5 verse 14. God has commanded Moses to observe the day of Sabbath and whosoever doeth any work on the Sabbath day he shall be put to death. And Marks chapter 16 verse 2 : and Luke chapter 4 verse 16 : Jesus Christ also taught in the synagogue on the Sabbath day and this day is the day of Saturday, for Moses was better acquainted than you or I with this day and he has lived for forty years with Israel and has kept the Sabbath day Saturday, and still the Jews consider Sabbath to be Saturday and Arabic and Hindustani Dictionaries still point out the Sabbath to be Saturday.

Again Deuteronomy chapter 16 verse 1-6. God has ordered to go to Jerusalem to sacrifice the passover at even very year, and Luke chapter 2 verse 41 : and John chapter 7 verse 10, Jesus has also gone there. It is forbidden to make marriages with worshippers of other Gods. Genesis—22 10 and Deuteronomy chapter 16 verse 2 and Acts chapter 15 verse 29 and chapter 12 verse 7 Psalms chapter 12 verse 27, Thou art God alone : Leviticus chapter 18 verse 5 Psalms chapter 119 verse 165. If thou wilt enter into life keep the commandments. Again Matthew chapter 12 verse 18-32 and Luke chapter 13 verse 33 and chapter 4 verse 43. Jesus calls himself the Son of Man, a prophet and that. Thou hast sent me and Matthew. chapter 5 verse 7 and chapter 23 verse 2 Jesus orders to follow the former books and one that will not shall not enter his kingdom. By this the Christians should follow all the above commands otherwise no laws for marriages are written by which marriages can take place with all. All the above commands directed by Mohammad are followed by the Mohamadans. Consider well and with judgment and believe in prophet Mohammad whereby salvation can be obtained.

## CHAPTER XII.

An account of the disciples of Jesus Christ and description of the changes of orders of Jesus. St. Matthew chapter 10 verse 1-8. Jesus has taught his twelve disciples to heal the sick, cleanse the leper, raise the dead, cast out devils and has given them power over unclean spirits ; and moreover, chapter 17 verse 14-21. A man brought his son that was a lunatic and sore vexed before the disciples of Jesus and they could not cure him. Then Jesus said, O ye faithless and perverse generation how long shall I be with you ? and then Jesus cured him and when the disciples asked Jesus why they could not cast him out, Jesus answered because of their unbelief ; for verily I say unto you if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove hence to yonder place and it shall remove and nothing shall be impossible unto you. Again, Luke chapter 8 verse 25, Jesus said to his disciples. Where is your faith ? Again chapter 17 verse 6 and Jesus saith to his disciples. If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree be thou plucked up by the root and be thou planted in the sea and it should obey you. Again, Matthew chapter 16 verse 23, Jesus said to Peter ; get thou behind me Satan. Again John chapter 6 verse 70, Jesus has called Judas a devil ; again Matthew chap. 29-15 Judas has agreed to take

thirty pieces of silver and deliver Jesus unto the Jews, and in verse 41 Jesus has told three times the disciples to pray but they lay themselves down and in 74 Peter began to curse and to swear saying, I know not the man. And Mark chapter 14 verse 50. All the disciples forsook Jesus and fled and John chapter 6 verse 66, from that time many of his disciples went back and talked no more of him. Again Galatians chapter 2 verse 11-10, Peter was to be blamed for he walked not uprightly according to the truth of the gospel. Now, the disciples who have so many shortcomings in them how can we trust their gospels. Again Deuteronomy, chapter 12 verse 30, What thing soever I command you, observe and do it. Thou shalt not add thereto nor diminish from it. Again, Luke chapter 16 verse 17. And it is easier for heaven and earth to pass than one tittle of the law to fail. And chapter 6 verse 40, Jesus says the disciple is not above his master but every one that is perfect shall be as his master; and John chapter 1 verse 3 Jesus says: If ye continue in my word then are ye my disciples indeed. Now, see after Jesus in Acts chapter verse 3, Paul made havoc of the Church entering into every house and hailing men and women committed them to prison; and chapter 9 verse 18, He was baptised and he has written fourteen epistles and he in Acts chapter 21 verse 39 calls himself a Jew; and chapter 22 verse 25 calls himself a Roman; and chapter 3 verse 6, he calls himself a Pharisee; and Romans chapter 3 verse, For the truth of God has more abounded through my lie unto his glory. Why I am yet judged as a sinner; and II Corinthians chapter 12 verse 7, The messenger of Satan began to buffet me lest I should be executed above measure; and chapter 11 verse 16, Paul says let no man think me a fool otherwise yet as a fool receive me that I may boast myself a little; that which I speak I speak it not after the Lord but as it were foolishly: in this confidence of boasting, I Corinthians chapter 7 verse 12-25 Paul says. But to the rest speak I not the Lord now concerning virgins. I have no commandment of the Lord, and Romans chapter 7 verse 14 and 15, For that which I do not I allow, not for what I would that I do not, but what I hate that do I. And I Corinthians chapter 9 verse 20-21. Paul says and unto the Jews, It might gain them that are under the law as without the law that I might gain them that are without the law. Now, see in my former chapter Jesus has praised the former books and ordered to follow them; and Hebrews chapter 7 verse 18, Paul says for there is verily disannulling of the commandments going before for the weakness and unprofitableness thereof; and chapter 8 verse 7.

For if that first covenant had been faultless then should no other place be sought for the second. And in the former chapter Jesus says to follow the former books and Galatians chapter 3 verse 13, Christ hath redeemed us from the curse of the law being made a curse for us. For it is written cursed is every one that hath gone on a tree. And in former chapter to observe passover and to make feast; and Hebrews chapter 10 verse 20 Paul says by the which will we are sanctified through an offering of the body of Jesus Christ once for all. And in the former chapter it is ordered to circumcise and Galatians Chapter 5 verse 2, Paul says that if ye be circumcised Christ shall profit you nothing and in the former chapter it is ordered not to marry with the worshippers of idols. And Corinthians I chapter 7 verse 13, Paul says and the woman which hath an husband that believeth not and if he be pleased to dwell with her, let him not leave her and in the former chapter, it is ordered not to drink wine and Timothy I chapter 5 verse 23, Paul says drink no longer water but use a little wine for thy stomach's sake and thine other infirmities. In the former chapter it is ordered to slay animals excepting swine and to strangle any animal and Corinthians I chapter 10 verse 25. Paul says whatsoever is sold in the shambles, that eat. Again, God is only one and John, I chapter 5 verse 7, For there are three that bear record in heaven, the Father the Son and the Holy Ghost and these three are one. Again Jesus was the son of Man, a prophet and one that was sent from God; and I Timothy chapter 3 verse 16, God was manifest in the flesh. In my former chapter the day for rest is Saturday and Christians have made Sunday for rest and service of God. All the above orders are changed by Paul after Jesus and according to what Jesus has as above Paul has reversed all his orders and Paul has several orders said once and has changed them afterward: see Romans chapter 14 verse 5, Let every man be fully persuaded in his own mind as to what day he esteemeth above another; and Galatians chapter 4 verse 13 Ye observe days and months and times and years Corinthians II, chapter 2 verse 5. Paul says for I suppose I was not a whit behind the very chiefest Apostles and I Corinthians chapter 15 verse 9. For I am the least of the Apostles, that am not meet to be called an Apostle and Titus chapter 1 verse 15 and to the pure all things are pure Corinthians II, chapter 6 verse 17, Paul says touch not the unclean thing. Acts chapter 21 verse 26, Paul acted according to law and Galatians chapter 3 verse 12, Paul says the law is not of faith Acts chapter 16 verse 3, Paul circumcised Timotheus and Galatians chapter 5 verse 2, Paul forbids to circumcise Again Galatians chapter 3 verse 10 Paul says cursed is he who trusts in law. James chapter 2 verse 17, Paul says even so faith, if it



hath not works, is dead being alone. Again verse 19, Thou believe that there is one God thou doest well ; the devils also believe and tremble. But wilt thou know a vain man that faith without works is dead, and Galatians chapter 2 verse 21, Paul says, for if righteousness came by the law, then Christ is dead in vain. Now the man who has so many shortcomings how can we believe his Epistles. Consider fully and with judgment and believe in prophet Mohammad whereby salvation will be obtained.

### CHAPTER XIII.

An account of all the gospels.

From the oppresion and tyranny of the Jews in the times of Jesus Christ, no gospel seems to have been written. After his time many people got together the particulars, half false and half true, of the times past and composed them into a gospel and preached it to the people. See Galatians chapter 1 verse 6. It is written now I beseech you brethren mark then which cause divisions and offences contrary to the doctrine which ye have learned and avoid them (18) For they that are such serve not our Lord Jesus Christ but their own belly and by good words and fair speeches deceive the hearts of the simple. Again Corinthians II chapter verse 13, For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ ; and no marvel, for Satan himself is transformed into an angel of light ; again John I, chapter 4 verse 1. Beloved believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world ; John II chapter 1 verse 7, For many deceivers are entered into the world who confess not that Jesus Christ is come into the flesh. This is a deceiver and an unto Christ. Titus chapter 1 verse 11 whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. Acts chapter 15 verse 24, To whom we gave no such commendment such went out from us and have troubled you ; Corinthians II chapter 2 verse 17, For we are not as many which currupt the word of God. Such changes being made the Emperor Constantine called a council at the City of Nice in A. D. 325 wherein Matthew, Mark, Luke John and Acts, Paul and Hebrews and the first epistles of Peter and John, and Gospel of Juda and several former books were determined as true, and the Emperor Constantine was formerly a Jew and he became guilty by committing murder of his brother and his preachers did not pardon his guilt, then he became a Christian for the Christian Bishops forgive guilts. Again, the Emperor ordered that those who do not believe that the three make one God will be banished, baggage and all. By threats many adopted the new doctrine. After his time his successor

ordered that he who will follow another religion will be punished. In this way Christianity was spread. Again in A.D. 369 another council Laodicia was assembled. Its members determined on other book from the old books true. Again in A.D. 397 a third council Cartige was met and it contained one Tan, 124 Bishops. They determined another Seven books true and the first council which believed the gospel of Juda to be true now determined it to be false. Again the three councils of Tarlough, Florence and Trent agreed to consent to the cartige up to 369 and A.D. 1600. These books were followed. Afterwards the Protestants proved the book Esther, Baruk and several others to be false and excluded them but the Roman Catholics all believe them and from all the former books that were determined false made them true. Mr. Harren in his Commentaries, Part 4, para. 2, chapter 2, writes that the former historians Kalisia. The facts which have been received when composing the Bible were so groundless, that no fact was from true source and the old apostles have introduced into it the traditions of their time knowing them to be facts. And after them the other people adopted them as facts and believed what they wrote and these false things are true facts got down from one writer to another, and many days elapsed and the falsity or veracity of these things are not known. Again, it is written that the first gospel was written in A.D. 37-64 and the second gospel in A.D. 56-63 and the third gospel A.D. 53-64 and the fourth gospel A.D. 63-98. Again in the book called Washington by Luther, who is a great reformer of the Protestantism, he felt a great doubt on the gospel of Matthew, Mark and Luke and had somewhat faith on the gospel of John. Again he says that the epistles of Paul and Peter are better than the other three gospels. And Mr. Stanely in his book writes that the gospel of St. John has been written by any writer of the Madresa of Alexandria. Again Beer Sanidar says that the gospel of St. John and the epistles of St. John are not written by him, but some Christian has written them in his name in A.D. 200. And such similar opinion is expressed by the followers of Abu Jano. Again Dr. Goschen has written in his book chapter 4 para. 3, that Greenbax and Solus have proved that some fact have been added in the new gospels. Again Mr. Harren says in the book part, II page 317, and Reverend Funder in his book called Akhtetame Dini Mubahesa says that he has proved some words which were added in the new Testament. Again Lord Nur in his commentaries part 6 page 383 writes what has been told by Urgai that the two tribes of Abuni did not believe in the epistles of Paul and excluded them from the book. Again Mr. Harren in his introduction to Bible chapter 2 page 228 writes that words are diminished or added in the gospels.

And the fourth council *Laodicia* and *Usibes* and *Saral* did not consider the Revelation of St. John to be true. Again Dr. *Bison* writes that the Church of Syria did not admit the epistle of Peter and the second the third of John and the epistle of *Juda* and the Revelation of John to be true. Again *Gourdez* writes in his book that the gospel of St. John contained twenty chapters. Again in the commentaries of *Henry* and *Scott* they write that some have thought Paul had shown other several false epistles to the *Thessalonians*. Again the tribes of *Valentines* and *Morsiouns* and *Severus* have refused the Acts of the Apostles. And *Maridnt* strongly comments upon every fact of the gospels and says that every command of Bible has been mixed with idolatry, and has also shown that it had many mistakes which had been in the books of idolatry and the writers of gospels have taken them by mistake. The tribe of *Abuni* which existed A.D. 100 only believed the gospel of St. Matthew and even that book was very different from the present one and had not the first two chapters in it. And the tribe of *Marshoni* only believe other gospel of Luke and the ten epistles of Paul and even that was very different from the present one. Again *Bishop Marrash* and *Akharan* says that on the account of Jesus there was one particular which the writers of gospels had and the writers wrote from it and added from his own to it. Again *Abraham Res* in his book *Cyclopædia*, 10th part, writes that people took to dispute the Bible as to its being the word of God. And they say that writers had committed mistakes and difference. Again says that disciples did not understand that the accounts were shown by God but the missionaries of that time for their own maintenance showed that they were facts from God. And Protestants were made by Luther in A.D. 600, and there is much quarrel between the two sections of the Christians and many men were killed very cruelly. Again it is proved that gospel of St. John has not been written by John for in John chap 21—14 writes that this is the disciple which testifieth of these things and wrote these things and we know that his testimony is true. From this it appears that the writer of this is another man. And Gospel of St. Matthew does not appear to be written by him for in its Chap. 9 ver 9, it is written that Jesus passed forth from thence he saw a man named Matthew sitting at the receipt of custom and he saith unto him follow me and he arose and followed him. From this it appears that if Matthew had written the gospel he would have written that he was called by Jesus, and Luke and Mark were not the disciples of Jesus. Luke says in his first chapter that he wrote the gospel by asking the people and

Mark in the first epistle of Peter 5-13, appears to be disciple of Peter and the New Testament does not appear to be a complete record. See John chap. 20-30 and chap. 21-25, writes that, and there are also many other things which Jesus did, if they be written by every one I suppose that even the world itself could not contain the books that should be written. And the account of the 27 years of Jesus has not been given and several Epistles are named in the Epistles but they are not in the New Testament. See Colossians 4-16, the Epistle of Laodicea is not written and Corinthians chap.—5-9, wrote unto you in Epistle not to company with fornications and Acts chap 15 Ver 23 and the Epistles to Antioch, Syria and Cilicia are not here and in the third Epistle of John Ver 9 an Epistle has been written unto the church this Epistle is not in the gospel. Again in Ephesians chap 3 ver 3 is written that as I wrote afore in few words. This Epistle is not here. And the gospels and Epistles which are cancelled by councils all these are in the following book, viz :—

Aksihumo and Apocriphal New Testament. And the same thing is with the Old Testament for in it there are many mistakes and droppings and their writers appear to have many shortcomings and in them there are names of books but they are not to be found in the Bible. See Exodus Chap 24—7, The book of the covenant and Numbers Chap. 21—11, The book of wars. Again Samuel 11 Chap 1 ver 18, and Joshna chap 10 ver 13. In the book of Jasher. Again 11 Chronicles chap 20 ver 34. the book Jehu and chap 12 ver 15. In the book of Shemaiah and chap 9 ver 29 The book of Nathan prophet. The prophecy of Ahajjah the Shilonite, the visions of Iddo. Again chap 26 ver 22 The book of Isaiah again chap 35 ver 25 The book of lamentations of Jeremiah I Chronicles chap 29 ver 29 the book of Samuel and Gad 1 Kings chap 4 ver 32-23 three thousand proverbs and one thousand and five songs. These books of the prophets are not in the Bible. It is a thing of pity that the people of Europe follow a book which has dropped so many books which are so much changed from the original. But in matters of religion the intelligent cannot do anything as gospel of St. Matthew chap. 23, Jesus says, Oh ! Father Lord of heaven and earth because thou hast hid these things from the wise and prudent and hast revealed them unto babes ; and besides these many Christian authorities have shown mistakes and differences which I have not written for there are many sects of Christians. One sect does not believe what the other sect says. If after this any one wishes to be acquainted with the fact of the Bible he may look for himself in the Hindustani book called Navid Javid and Ajaz Isvi and Dafent Talqisat and I have taken these things from them : consider well and fully and believe on prophet Mohammad where by salvation will be obtained.



# THE TALE OF THE MONK AND JEW.

VERSIFIED.

Unbelieving Jew one day  
Skating over the icy way,  
Wh being brittle let him in,  
Sleep enough to catch his chin ;  
In that woful plight he hung,  
With only power to move his tongue.  
Brother skater near at hand,  
Papist born in foreign land,  
His hasty strokes directly flew.  
Ove poor Mordecai the Jew—  
First quoth he, I must enjoin  
You renounce your faith for mine ;  
There's no entreaties else will do,  
Mercy to help a Jew—  
Forswear mine fait ! No ! Cot forbid !  
I would be very base indeed,  
I never mind such tings as deeze,  
T, Tink, how fery hard it freezeze,  
I coot you do, more coot you be,  
Signifies your fait to me.  
I tiuk agen how cold and vet,  
Help me out von little bit."  
My holy mass, 'tis hard I own,  
See a man both hang and drown  
I can't relieve him from his plight  
Cause he is an Israelite.  
Church refuses all assistance,  
And a certain pale and distance :  
Praying for your soul my friend.  
Pray for mine soul, ha ! ha ! you make  
me laugh,  
You petter help me out py half :  
The soul I farrant vill take care,  
Pray for her own self my tear ;

So tiuk a little now for me,  
"Tis I am in de hole, not she."  
The church forbids it, friend, and saith  
That, all shall die who have no faith.  
"Vell, if I must pelieve, I must,  
But help me out von little first."  
No, not an inch without Amen.  
That seals the whole—"Vell, hear me den,  
There renounce for coot and all,  
De race of Jews both great and small ;  
"Tis de varst trade peneath the sun,  
Or Varst religion ; dat's all yun.  
Dey cheat, and get deir living py't,  
And lie, and swear de lie is right.  
I'll co to mass as soon as ever  
I'll get to toder side de river.  
So help me out, dow Christian friend,  
Dat I may do as I *intend*."  
Perhaps you do intend to cheat,  
If once you get upon your feet.  
"No, no, I do intend to be  
A *Christian*, such as one as *dee*."  
For, thought the Jew, he is as much  
A Christian man as I am such.  
The bigot Papist joyful hearted  
To hear the heretic converted,  
Replied to the *designing* Jew,  
This was a happy fall for you :  
You'd better die Christian now,  
For if you live you'll break your vow.  
Then said no more, but in a trice  
Popped Mordecai beneath the ice.

T. P.

## ISLAMIC BELIEF IN GOD.

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The fundamental doctrine of Islam is that from the very creation of the world down to its final destruction there has been, and for ever will be, one true orthodox belief; the foundation of this religion is the recognition of the truth that there is one only and true God. "There is no God but He; He is God, besides whom there is no God; who knoweth that which is future and that which is present: He is the most Merciful. He is God, besides whom there is no God; the King, the Holy, the Giver of Peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. He is God, the Creator, the Maker, the Originator. He hath most excellent names. Whatever is in heaven and earth praiseth Him: and He is the Mighty, the Wise." This belief is over and over again inculcated in the Koran and passage upon passage might be quoted to verify this statement, but a few will suffice. "Verily your Lord is God, who created the heavens and the earth in six days; and then ascended His throne; He causeth the night to cover the day; it succeedeth the same swiftly; He also created the sun and the moon, and the stars, which are absolutely subject unto His command. Is not the whole creation, and the empire thereof, His? Blessed be God, the Lord of all creatures! Call upon your Lord humbly and in secret; for He loveth not those who transgress, and act not corruptly in the earth; and call upon Him with fear and desire: for the mercy of God is near unto the righteous. It is He who sendeth the winds spread abroad before His mercy, until they bring a cloud heavy with rain, which He drives unto a dead country; and He causes water to descend thereon, by which is caused all sorts of spring forth."—Koran Sura 7. ("Al. Araf.") The description of the attributes of the Deity is very fine, as the following extracts from the second and other Suras of the Koran will show:—

"God!—there is no God but He; the living the self-subsisting, the Eternal! neither slumber nor sleep seizeth Him; to Him belongeth whatsoever is in the heavens or on the earth. Who is there that can intercede with Him, but through His good pleasure? He knoweth that which is to come unto them, and they shall not comprehend anything of His knowledge, but so far as He pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto Him. He is the High,—the Mighty."

"Blessed be He, in whose hands is the Kingdom, and over all things is He potent. Who hath created Death and Life, to prove which of you is most righteous in his deeds,—He is the Mighty—the Forgiving—who hath created the seven heavens one above another; no defect canst thou discover in the creation of the God of Mercy! repeat thy gaze,—Seest thou a single flaw! The twice more repeat thy gaze, and it shall return unto thee, dulled and weary."

This belief in an eternal, omniscient, omnipotent and all-wise Deity carries logically with it the fact that God's religion and rule of life must have at all ages been the same. To this religion is given the name of Islam—a word signifying resignation, or entire submission to the service and commands of God.

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